THE ROVND EXCHANGE.

Contayning ſundry Apheriſmes of Phyloſophie, and golden principles of Morrall and naturall Quadruplicities.

Vnder pleaſant and effectuall ſentences, diſcouering ſuch ſtrange definitions, deuiſions, and diſtinctions of vertue and vice, as may pleaſe the graueſt Cittizens, or youngeſt Courtiers.

Fyrſt written in Italian, and dedicated to the Signorie of Venice, nowe tranſlated into Engliſh, and offered to the Cittie of London.

Rob. Greene, in Artibus Magiſter.

AT LONDON,
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To the right honourable Sir Iohn Hart, Knight, Lorde Mayor of the Cittie of London: and to the right worſhipfull Ma. Richard Gurney, and Ma. Stephen Soame, Sheriffes of the ſame Cittie. Robert Greene wyſheth increaſe of honour and worſhippe.

(*)

WHen the golden Tripos, (right Honourable, and no leſſe Worſhipfull) whereon was written *Detur ſapienti*, was found in the Promontories of Grecia, they preſented it to *Socrates*: and ſuch Antiquaries as could from the Gymnoſophiſts, draw any ſpeciall principle of gouernment, brought all their opinions into the Librarie of *Themiſtocles*. The Græcians dooing the one becauſe *Socrates* was a wiſe man, the Antiquaries the other, for that *Themiſtocles* was a great polytitian. Apollo is worthy of his Laurell, Mercurie of his Caduceus, Iupiter of his Scepter: Cæſar muſt haue his due, Kinges theyr fealtie, and Magiſtrates their honours, euen with reuerence. Hauing (right Honorable and Worſhipful) read ouer an Italian Pamphlet, dedicated to the Signorie of Venice, called *La Borza Reale*, full of many ſtrange & effectuall Aphoriſmes, ending in ſhort contriued Quadruplicities, tranſlating it into our vulgare Engliſh tongue, & keeping the tytle, which ſignifieth the *Royall Exchange*, I preſumed, as the Italian made offer of his worke to the Venetian ſtate, ſo to preſent the imitation of his labours to

the pyllers of thys honourable Cittie of London, which to counteruaile theyr *Burza Reale*, haue a *Royall Exchange:* flouriſhing with as honorable Merchaunts, as theirs with *valoroſiſsimi Mercadori*. But to leaue off compariſons, becauſe ſuch inſertions are odious, yet this boldly wee may boaſt out of the Antiquaries, that our Cittie of London, that famous Troynouant, plotted and erected by *Brute*, and after famozed by king *Lud*, and his ſucceſſors, is more ancient farre then their Cittie of Venice. For theyr Magiſtrates, although theyr cheefe Gouernour be a Duke, yet his eſtimation is ſo circumſcript within the counterchecks of the *Conſiliadori*, that his Dukedome is a bondage, his authoritie ſmall, and his commaund little, and *Ex Contemptu ſemper manca eſt iuſtitia*, in ſo much that the verie poore Cittizens will in deriſion, call him *Aurea ſeruidore:* whereas the Lord Mayor of London, entituled with honour and knight-hoode, purchaſed by his Prediceſſours valour, vnder whom the Sheriffes are next in authoritie, hath by a ſpeciall Charter and priuiledge, graunted him from the Crowne, the Lieutenantſhyp, and abſolute gouernaunce and regiment of the Cittie, in ſuch ample manner, as hys commaund ſtretcheth to the ſetting vp and aduauncing of vertue, and to the ſuppreſſing and aboliſhing of vice and vanities. Prouided that the honourable Cittizens alwaies carefull for the Common-wealth, elect ſuch a graue, an auncient Magiſtrate, as for his vertue, religion, wealth & worthineſſe, may rightly be called *Pater Patriæ*. For our Merchaunts and other Cittizens, though they generallie attaine not to that exceſſe of riches that the Venetians do, yet for the enlargement of the liberties of their Citie, they ſtand ſo much vppon their credits, as they grudge not to diſburſe any ſum, eyther neceſſarie to their priuate *Poluteia*, or helpfull to the common profit of theyr Countrey. For religion they haue the Goſpel, for iuſtice a ſeuere law executed with clemencie, beeing Merchaunts wyth theyr

freendes

freendes and traffique fellowes, otherwise martiall minded souldiours, to resist the violence eyther of any priuate mutinie, or any common enemie, as valiant to attempt in wars as to counsaile in peace. And although Venice be a Cittie seated in the Ocean, and enuironed round about with the Sea, standing much vpon their Armado and Nauall fight, yet our Cittizens of London, (her Maiesties royall fleete excepted) haue so many shyppes harboured within the Thames, as wyll not onelie match with all the Argoses, Galleyes, Galeons, and Pataches in Venice, but to encoũter by sea with the strongest Cittie in the whole worlde: Considering therefore, (right honourable and worshipful) the excellencie of thys Cittie, the honour of the Magistrates, the worshyp of the Merchaunts, and the generall worthines of all in one simpathie. I thought good, as the Italian presented his *Bursa Reale* to the Venetians, so to presume the patronage of this *Royall Exchange* vnto your Honour, being worthily aduaunced to the regiment of the Cittie, and to the right worshipfull Sheriffes, for their vertues called to their speciall offices: hoping your Lordship and theyr worships, will vouchsafe to patronise the labours of so meane a Scholler, if not for the worthines of the matter, yet for the name and tytle of the Pamphlet: frõ which *Royall Exchange*, if any Cittizen or other gather any principle of worth, or haue in-sight for the following of vertue or auoyding of vice; their profits shall be noted to proceed from your honourable and worshipfull dispositions, vnder whose patronage this booke is shrowded. And thus resting vpon your gracious and fauourable acceptaunce, I commit your Lordship and theyr worships to the tuition of the Almightie.

Bounden to the honorable
and worshipful of the Cittie,
Rob. Greene.

To the right honourable Cittizens of the Cittie of London.

WHen I enter into the consideratiō how honorable the estate of thys your Cittie is, famozed with great & auncient buildings, excelling for lawes executed with iustice, renowned for worthy Magistrates, & peopled with warlike Merchaunts, and politick Cittizens, I cannot but compare it to the imagined Common-wealth of *Plato*, and say, O fortunate Cittie for so famous Cittizens. Seeing therefore the parts and members of your Poluteia are *Homogenei*, concordant and consonant in one vnitie, to erect vertue and abolish vanities, hauing translated a booke called the Royall Exchange into English, I thought good, as it was patronaged vnder the L. Mayor and Sheriffes, so to shrowde it likewise vnder the fauours of such honourable Cittizens, considering yotir Exchange in London, euerie way duelie weyed, excelleth all the Burse reales in the world: for as you finde in theirs welthy Burgamaisters, and *Grandi Mercadori*, so in ours you finde, men that esteeme more of honour then of wealth, and such as for the defence of theyr Cittie hyre not stragling Mercinaries to withstande theyr enemies, but they themselues well appointed, *et armis et fide*, march like approoued Caualiers, to abyde the brunt of any iniurious mutinie. But nowe honourable Cittizens, looke not into my Exchange for any wealthy traffique of curious merchandize, eyther silke to make men effeminate, or costly abiliments

ments to make women proude, heere be no fans to ſhadowe the face, nor no Alexandrine paintings to make honeſt wiues ſeeme like curtizans, no commodities to wrape Gentlemen in ſtatutes or recognisaunces: onely thys Exchange is royall, and the Phyloſophers ſette abroche theyr principles: heere you may buy obedience to God, performed in the carefull mayntenaunce of his true religion, here you ſhal ſee curiouſly ſette out reuerence to Magiſtrates, fayth to freendes, loue to our neyghbours, and charitie to the poore: who couets to know the duety of a Chriſtian, the offyce of a Ruler, the calling of a Cittizen: to be breefe, the effects *Tullie* pende down in his *Officies*, eyther for the embracing of vertue, or ſhunning of vice, let hym repayre to this *Royall Exchange*, and there he ſhall find himſelfe generally furniſhed: hoping therefore, if it be but for the name ſake, you will with a curteous acceptance, thinke well of my labours, and view ouer the work, I commit you to the Almightie.

Rob. Greene.

CORNVCOPIA:
OR
The Royall Exchange.

Arte. Arte.

Foure thinges are made good by arte.
1. A wise wife.
2. An eloquent tongue.
3. A ripe wit.
4. And fauor in worldly affaires.

Cicero in his workes De Oratore, calleth arte the polisher of nature, saying: that what nature (as presuming too much in her cunning by oblivion,) hath left imperfect: arte by the meanes of industrie, reduceth to a special singularitie, so that alluding to the opinion of Plato, he thinketh nature neuer in her excellencie, till she be beautified by arte.

Animale. Creatures.

Foure creatures liue seuerally and solie in the foure Elements.
1. The Herring in the water.
2. The Salamander in the fire.
3. The Moule in the earth.
4. And the Cameleon in the ayre.

Plinie in his naturall Victories, assignes these foure creatures to the foure Elements, prouing that nature hath so particularlie tied them to these seuerall limits, as otherwise they cannot liue: for proofe, hee saith that the Herring seeing the North star, leapeth at it, but by thrusting her head out of the water, lyeth a long while after

dazeled. The Salamander (saith Aristotle) in his bookes De natura Animalium, is of a cold constitution, and therefore harboureth neere to the Mount Etna, where amidst the continuall flames he bathеth himselfe in the fire: whereof comes the fоlish comparisons of our Poets, that sæing Louers scorched with affection, likeneth them to Salamanders. The Cameleon fæding onely with the ayre, hath this propertie, that hee can change his colour, and turne himselfe unto the likenesse of every obiect, wherupon flatterers that by their adulation fæde every mans humour, are compared to Cameleons.

Foure creatures aboue others are most fruitefull.
1. Sheepe.
2. Oxen.
3. Hennes.
4. Bees.

These creatures saith Auicen in his Aphorismes, are as they are most familiar to men, so most freendly to men, yeelding for every benefite a requitall, and paying them due with thankfulnesse: for bæing nourished by the hand of man, they yeeld the fruites of their bodies, their liues or labours for paiment, appeaching vs thereby of ingratitude, that shew not the like gratefull mindes to our benefactors.

Abondanza. Aboundance.

The aboundance of foure thinges are hurtfull.
1. Of women.
2. Of meates.
3. Of gaming.
4. Of words.

The Philosophers whose sayings haue bæene holden as Oracles, haue sette downe this for a principall, that howe perfect a woman be eyther in vertue, beautie, or wealth, yet they are to men necessarie euils: so that Tymon of Athens who was called Mysanthropos, seeing a

træ

tree whereon diuers women had hanged themselues, wished that euery tree might yeelde such fruite. Woze layth the wise man, hath died by gluttonie then by the swozde. Excesse of meates is pzeiudiciall both to soule and bodie, inferring (saith Socrates) both sinne and pouertie. Too much gaming in olde time was so odious, that Chilon the Lacedæmonian beeing sent Embassadour to Corinth and finding the noble men playing at dice, hee returned without vnfolding the cause of his comming: not so much as naming the league that hee shoulde haue intreated of betwixt them, saying: that he woulde not eclipse the glozie of the Spartanes with so great an ignominie, as to ioyne thē in societie with dice-players. Antisthenes was wont to say, that in many wozds, did eyther lye hid much fraud oz follie: wishing his disciples to take heede to their talk, foz that wozds had wings, which once let flyp, could neuer be recalled.

Affetto. Affect.

In foure things pzincipally men doe affect.
1. The gayne of money.
2. In clyming vnto dignitie.
3. In gouerning a familie.
4. In doing euill.

These foure bzēde a restlesse desire, and affectionate passion in the minde of man, being couetous to get coyne, ambicious to seeke after pzeferment, imperious in rule, and insatiate in doing euill.

Foure affects are insatiable in man.
1. The will to pzofit.
2. The desire of knowledge.
3. The sight of the eye.
4. And to heare.

Tullie in his Orator, calleth Lælyus helluo Librorum, a deuourer of Bookes, as one neuer satiate with reading ouer many and sundzy Authours. Plato spent the greatest

part of his life in trauell, onely for the desire of learning. And the Bragmaes and Gymnosophists, counted not those bearers amongst their liues wherein they learned not somewhat. Zeno the Stoick, beeing foure-score and fourteene yeeres olde, lying on his death-bedde, and hearing some in disputation, lifted himselfe vppe to beare, and beeing demaunded why he did so, aunswered, that when I haue learned this principle I may die.

Abuzo. Abuse.

Foure things are of great abuse in thys worlde.

1. A king vniust in his gouernment.
2. A minde negligent of Religion.
3. A wyse man without shewing the fruites of his wisedome.
4. A rich man vncharitable, and not giuing any almes.

Plato in his Common-wealth, and Aristotle in hys Polliticks, sets downe, that the heauiest burden which a a Monarchie can beare, is to suffer an vniust king. Tymon at hys death wishing ỹ ouerthrow of the state of Athens, prayed that the Cittie might be seditious, and gouerned wyth vniust Rulers. If iustice (sayth Anaxagoras) be to giue euery man his due, what a Monster is iniustice, that defraudeth euery man of hys right.

There be foure sorts of people of great abuse in the world.

1. A Christian giuen to factions and dissention.
2. A poore man proude.
3. An olde man without religion.
4. A Woman that is not shamefast.

It is one of the principall badges of the true Church sayth Chrisostome, to liue in vnitie, for there is but one God, one fayth, and one baptisme: then sith concorde in the principles of Religion be precious, it follows, that schismes and controuersies are most pernitious. Wherunto

a Poet merilie alludeth this distichon.

Cur nunc tot fidibus ludatur vna fides.

There is foure great abuses in thys world.
1. A noble man without vertue.
2. A people without discipline.
3. A Common-wealth without Law.
4. A young man without obedience.

Lycurgus was wont to say, that the Lawes were the sinewes of a kingdom, which as they did ware weak, so the Common-wealth dyd decay: and being kept in force, did remaine in their pristinate strength & vigour, whereupon, when he had giuen Lawes to the Spartans, he swore them to keepe his statutes inuiolate till his returne from Delphos, whether he banished himselfe: and after his death, caused his bones to be burned, and the ashes to be throwne into the Sea, that they might for euer be tyed to the obseruing of his Lawes.

Allegrezza. Myrth.

There are foure things that bred suddaine ioy.
1. To be freed out of prison.
2. To be married.
3. To become a Souldier.
4. To be promoted to dignitie.

The sweetest thing that can happen vnto man saith Crates, is hope in aduersitie to come vnto prosperitie, and eclipsed with darknes to see the light of the sunne: for miserie is not so bitter as felicitie is pleasant, so that well sayth Virgill in the person of Æneas:

Olim hec mæminisse Iuuabit.

Afflictione. Affliction.

For foure causes a man doth willingly suffer affliction.
1. To get the honour.
2. To auoide penurie.
3. To eschew disgrace.
4. To imitie his children

The Royall Exchange.

It hath beene an olde Prouerbe, that happy is that sonne whose father goes to the deuill: meaning by thys allegoricall kind of speech, that such fathers as seeke to inrich theyr sonnes by couetousnes, by briberie, purloyning, or by any other sinister meanes, suffer not onely affliction of mind, as greeued with insatietie of getting, but wyth danger of soule, as a iust reward for such wretchednesse.

Antonomazia. Agnomynation.

Foure sorts of men are knowne by excellency, or tytle of agnomination.

1. Salomon when they name the wise. — The first admonisheth with wysedome.
2. Aristotle when they name the Philosopher — The second wyth Philosophie.
3. Virgill when they name the Poet. — The thyrd wyth Poetrie.
4. Paule when they name the Apostle. — The fourth teacheth the true fayth.

These being two Jewes and two Gentiles, famous for Theologie and Philosophie, sheweth to vs by what sundry gifts God doth glory in his creatures, for although Virgill and Aristotle were ignorant of the diuine essence, and knewe God but in shadowes, and as it were in glasse, yet the secret skill they had in the depth of his works, did proone a manifest action against all Infidels and Atheists that denie there is one almightie & euerlasting GOD, Creator of all things.

Auidita. Greedinesse.

Foure things greedie mindes cannot performe. To

1. Abstaine frō things forbidden.
2. Enioy things graunted.
3. Vse pietie.
4. Know a meane in getting.

The perfect description of a greedie or couetous mind, which like the Serpent Hydaspis is so insatiate, as the more he drinketh, the more hee is a thirst, and the more he desireth, the farther is he from the end of his couetous imaginations: yet hauing gotten in part what hee cra-

ueth

ueth his estate is so miserable, as he grœueth to vse that for the vse of himselfe, which with long care and trauell he hath gotten.

Amore. Loue.

There are foure degrées in Loue. To
1. Talke.
2. Be conuersant.
3. Taste.
4. Possesse.

In thys diuision is comprehended whatsoeuer is in loue, for the inward motion of the mind which wee commonly call fancie, must be discouered by the tongue, which must be continued by conuersation, otherwise the parties shall not be priuie to the mutuall manners eyther of other, which is the cheefest interest in affection: and theyr mindes once united, followeth the fruite of their desires, which is not made perfect till hee peaceably possesseth the good he presentlie enioyeth.

Auaritia. Couetousnesse.

Foure things doe spring from couetousnesse.
1. Rapyne.
2. Periurie.
3. Fraude.
4. Murther.

By the braunches is easily discouered what the Tree is, & by such effects is manifested a most wretched cause, so that thys agrééth with the saying of Thales Mylesius, that *Auaritia est radix omnium malorum.*

Foure things make a man couetous.
1. The feare of want.
2. The oppression of seruitude.
3. The enuie of others.
4. The abomdance of children.

It is remembred that Crassus the Romaine, whose reuenewes were so great, as being a priuate Citizen, he was able to mainfaine tenne Legions of Souldiours for

two

two yeeres with meate and money, yet was so couetous as his extortion had no ende: and beeing demaunded why he was so greedie to gaine: aunswered, for that he sawe the misery of such as did want.

Foure thinges do allwage couetous desires.
1. The abundance of riches.
2. Youth inriched with health.
3. Conuersation with liberall men.
4. And want of children.

As before he placed the number of children to be the cause of couetousnesse, so he addeth the want of children to be the meanes to mittigate such inordinate desire: meaning hereby, that Nature carefull of her seede sowne by propagation, diyueth a care into the minds of Parents to heape vp wealth for their children: and yet Anisthenes at the day of his death, made this prouiso in his last will and Testament, that if his sonnes were wise and Philosophers, they should not enioy one penny of his goods, but if fooles, they should possesse all his treasures.

Allidini. Sloth.

Foure things procure sloth.
1. Obscure and darksome places.
2. Solitarie quiet.
3. Displeasant feare.
4. And weake cogitations.

Pythagoras among his obscure Ænigmaes, hath thys: Take heede thou sitte not vpon a bushell: meaning that sloth and idlenesse were especially to be eschewed, as vices most pernicious to a Common-wealth. For Plato rehearsing certaine perticuler causes of sedition and ciuill mutinie, alleageth idlenesse not to be one of the least, alluding to the saying of Seneca, that as labour and trauell appeaseth tumults, so sloth nourisheth vprores and factions: to auoyde this vice, Hesiodus counsayle is, to shutte vp the day with sweat, to spende time rather in needelesse exercise then in idlenes.

Auocato.

Auocato. Aduocate.

Foure things ought euerie iust Aduocate to obserue.

1. To heare the aduersary w patience.
2. To consider deeply of ẏ things heard.
3. To prepare a right aunswere to the cause considered.
4. To conclude by measuring the cause after his owne case.

Aristides, the perfect iusticiarie of his time, was so impartiall in hearing his aduersaries plea, that when one came to the barre and tolde him what euill the Plaintife had spoken against him, hee made this aonswer, tell me not what iniuries hee hath done to my selfe, but what wrong he hath done to the defendant, for I stande heere to minister iustice, not to reuenge.

Auditore. A hearer.

Foure things are necessary for euerie one that heareth any thing to take heede of.

1. To heare him with silent patience that speaketh.
2. To consider well of the thinges heard.
3. To committe to memorie what is good.
4. To put to oblivion what is euill.

Heere is the counsaile of Plutarch verified, that wisheth euery man to haue two passages in at his eares, the one for good principles, which must be kept as Pearles, the other for such frivolous matters as beeing carelesly heard, ought to be soone forgotten.

Alfiero. A standard bearer.

These foure conditions ought to adorne & beautifie a standard-bearer or Auncient.

1. Noblenesse of blood.
2. Loue to his Countrey.
3. Courage of minde.
4. Policie in warrs.

Themistocles the honour of his Countrey, and the flower of Chiualrie in his time, who was both a valiant Souldiour and a wise Philosopher, would not suffer anie to beare the standarde or Ancient in hys time, that was not able to carrie ỳ Armes of his auncesters in his flag, and that had done some exployte before in some battaile of vtteraunce.

Amicitia. Freendshippe.

Foure things doe procure amitie and freendshippe.
1. A benefite.
2. Familiaritie.
3. Similitude of manners.
4. Eloquence.

Amongst all other causes of perfect freendshippe, the likenesse of manners and similitude of life is the chiefest, so that when the parts of the minde be homogenes, of one uniforme and mutuall disposition, then commonlie the freendshippe is firme and endureth long: whereas disparitie of manners, may for a time maske vnder the collour of amitie, but at last prooueth brittle: for it is a censure holden for an infallible principle. *Dissimulum infida est amicitia.*

Foure sorts of men lose their freendes wrongfully & without cause.
1. A rich man oppressed wᵭ pouerty.
2. A mighty man depriued of hys dignitie.
3. A happy mā thwarted wᵭ disgrace
4. An old man ouer burdened wyth yeeres. And these also are despyed and forsaken of men.

Scipio the Affrican, after all his glorious victories, sequestrating himselfe to a graunge place, beeing demanded why he woulde not liue any longer in the Commonwealth, aunswered, for that flying from the iniuries of Fortune, I meane still to keepe my freendes: thinking that if he had beene checkt by any dis-fauour of the Senate,

nate, he had presently made shipwracke of his olde companions. For *Nullus ad amissas ibit amicus opes.*

There are foure principall sorts of frendes different in cõditions.
1. Fortune frendes. — The first departe at the frowne of Fortune.
2. Table frendes. — The seconde banishe by fragilitie.
3. Faithful frendes. — The third are perpetual.
4. And seruile frends. — The fourth continue so so long as they are boũd by seruitude.

Thys diuision sheweth the difference betweene true and fained frendship, the one beeing momentarie depending on the fauour of Fortune, the other perpetual, which stretcheth *vsque ad Aras*: such was the frendship of Damon and Pythias, of Scipio and Lælius, of Tytus and Gysippus, of Pilades and Orestes, and diuers others, that no aduersitie coulde dissever: where as Parrasites, such as Terence and Plautus discouers in their Comedies, hange they? freendshippe at the Tables ende, and they? loyaltie at the Caters basket.

Foure sorts of men speedilie get friends.
1. They which be liberall.
2. They which be mightie.
3. They which be pleasant.
4. They which be well tongued and affable in speech.

Doost thou couet saith Diogenes the Cinick, to haue multitude of freendes: then eyther seeke for store of possessions, promotion, or els become a flatterer.

Beneficio. A benefite.

The be foure sorts of men that in despight of thẽselues haue good turnes and benefits donne them.
1. The debtor when he is frẽd from his debt.
2. The childe when he is beaten for hys faulte.
3. Ye which is troubled with ẏ Lytargie whẽ he is waked frõ slẽpe.
4. And hee which in his lunacie is quieted with bondes.

Although as Epictetus saith, there is nothing sweéter then moderate correction, yet such is our nature drowned in selfe-loue, as offend we néuer so déepelie, yet we scorne not onelie to be corrected, but to be reprehended: herein resembling infants & sucklings, ỳ feare the rod more then offence: but as they by such chastisement were made warie, so a good man by reprehension becõmeth more wise.

Foure things do induce a man to bestow a benefit.
1. Gaine.
2. Feare.
3. Hope.
4. Loue.

In a gift (saith Aristotle in his Ethicks,) thou must obserue circumstances, namelie, 1. To whom thou dost giue. 2. Why thou dost giue. 3. Howe thou dost giue. 4. And when thou dost giue. Otherwise thou mayest erre in bestowing a benefit; for if thou give for feare, as thinking so to please thine enemie: for gaine, as couetous of lucre: for hope, either of the like, or of better, thy gyft is not worth the name of a benefit.

Beni inutili. Things good, yet vnprofitable.

Foure things are good, and yet doe little preuaile after a deede done.
1. Wytte.
2. Consideration after the deede.
3. Meditation.
4. And sorrowe.

Sero sapient Phryges, when Troy was sackt, the Citizens were wise: to shutte the stable doore when the steede is stolne, is to wishe for a showre of rayne when harueste is past: also when a fault is committed, tis good to enter into the consideration of the follie, and to be sorrowfull for the misse, yet they little or nothing profit.

Brenita. Brevitie.

Foure things cannot be of any long continuaunce.
1. A contentious man.
2. A foolish Tyraunt.
3. An vniust possessor.
4. And a prodigall spender.

Aristotle

Aristotle in his Physicks setteth downe this principle. *Nullum violentum est lontinuum*: and Socrates alledgeth this Axiome, euery excesse is both a vice and momentary. Where is division, there saith Zenocrates, is confusion. And Thales Mylesius counted it a wonder of the worlde to see an olde Tyrant.

Citta. A Cittie.

Foure Citties more thē any other are scituated by the sea.
1. Genoa.
2. Venice.
3. Cōstantinople
4. Pysa.

The first rich.
The 2. abounding.
The thirde full of merchandize.
The 4. famous for honorable Citizens.

Venice is seated in the Sea, fiue myles from anie firme Land, walled with the Ocean, and enuironed with Rocks, a Dukedome both rich and mightie.

Foure Citties are greater then the most.
1. Paris in Fraunce.
2. Mylane.
3. Florence.
4. Rome.
} In Italie.

Foure things do speciallie make a Cittie famous.
1. Antiquitie of building.
2. Nobilitie of Cittizens.
3. Victories wonne in the field.
4. And obseruing leagues and promises.

Lacedæmonia, Thebes and Athens, the three lights of Greece, were famous for these foure poynts, being founded long before the rest, bringing forth many worthie Philosophers & couragious Captaines, as Epapinondas, Themistocles, Alcibiades, and infinite others, which by their Prowesse wonne many great and notable battailes, beeing so strickt in their promises, that they chose rather to die, then to be false to their confederates.

Foure things doo defende a Cittie.
1. Peace.
2. Wiledome.
3. Feare.
4. And iuſtice.

Demoſthenes béeing demaunded what preſerued Athens ſo long in a flouriſhing eſtate, made this bréefe aunſwere, the Cittizens delight in peace and quiet, the Orators are learned and wiſe, the Common people are fearefull to tranſgreſſe the Lawes, and the Magiſtrates delight to doo iuſtice.

Foure things doo make a Cittie deſert.
1. Inteſtine and ciuill warre.
2. Reſtleſſe enuie.
3. Want of victualles.
4. And iuſtice blinded.

Foure things doo driue a man out of a Cittie.
1. The wickednes of a tyrant.
2. Famine.
3. Prodigalitie.
4. And vntimelie gifts.

If wee read the Annuall recordes that Hiſtoriographers haue ſette downe, as true antiquaries of tyme, we ſhall finde, that nothing hath ſoner ruinated and ſubuerted Citties, then cyuill warres and enuie: for ambition creeping into the mindes of men through an enuious humour that feedeth their harts, ſtirreth them by aſpyring thoughts to ſtriue for a ſole ſupremacie, ſo the better to reuenge: as fell out betweene Ptolomie and Cæſar, Sylla and Marius, Anthonie and Auguſtus, which breeding ciuill warres, did almoſt ſubuert the ſtate of the Romanes.

Foure things doo make a Cittie habitable, and to be frequented wyth Straungers.
1. The preſeruation of iuſtice.
2. The bountie of ỳ Cittizens.
3. Speedie gayne and returne of commodities.
4. And aboundance of victuals and neceſſaries.

The

The Authour in all his censures, setteth still downe iustice as a cheefe pyller in a Common-wealth: arguing by this repetition, that nothing is of greater force in a Cittie, then to giue euery man his due, which Tullie setteth downe for the perfect definition of that vertue, which (saith he) containes in it all other vertues.

Casa. A house.

Foure things driue a man from his house.
1. The losse towards his Wife.
2. The pleasantnesse of his house.
3. The want of companions.
4. And the aduersitie of tyme.

Scipio the African, hauing suffered so long his affections to be ledde a wrye, that hee fell into loue with his Concubine, and so placing her in a Straunge place, absented himselfe from his wife, yet at last by secrete sparks of good will, which still remained in his hart, calling to mind his wiues vertuous disposition, returned home and forsooke his follies.

Foure things driues a man from his house.
1. Too much smoake.
2. A dropping roofe.
3. A filthie ayre.
4. And a brawling woman.

Heere politiquelie is vsed a figure called Clymax, or Gradatio, where ascending from the lesse, hee endeth in the greater: for rehearsing diuers enormities that are able to driue a man from his house, at last hee concludeth with a brawling woman as the worst & greatest euil of al.

Conoscere. Knowledge.

Foure things are impossible to be knowne or discerned.
1. The flight of a bird through the ayre.
2. The way of a shyp through the sea.
3. The passage of a Serpent ouer a stone.
4. And the way of a younge man in his youth.

Salomon

Salomon in his Parables as hauing wisedome giuen him from aboue, noting that the waies of a young man are slipperie, and so ouershadowed with vanitie as they blinde the sente: alludeth the knowledge of his follies to an impossibilitie, prooving by this Aenigmaticall kind of phrase, that his thoughts and actions are builded vppon inconstancie.

Foure things are ease to be knowne.
1. A valiant man in battaile.
2. A good Mariner in a tempest.
3. Good gold in the fornace.
4. And a freende in aduersitie.

Amicus certus (sayth the Poet) *in re incerta cernitur*, misshappe is the true touchstone of freendshyp, and aduersitie the tryall of freendes. Curtius had not beene knowen to be valiant, if he had not so worthilie withstoode the Armie of Porsena: Arsidas had neuer beene praysed to Alexander, for a good Mariner, if hee had not beene a good Pylot in necessitie: neyther had Damon beene counted so faythfull to Pythias, if hee had not remained a pledge for his freende with Dyonisius in Sycillia.

Carita. Charitie.

Foure things doe proceed from charitie.
1. Reuerence towards God.
2. Loue towards our neighbour.
3. Succour to the oppressed.
4. And instruction to them that erre.

The fruites of charitie are the perfect fulfilling of the Lawe, for Saint Paule sayth, that if he had fayth, & solde all that he had to giue to the poore, and yet wanted loue and charitie, hee were like a tynckling cymball: and in these foure braunches of charitie, is made a perfect deuision of the Lawe, for he setteth down our duetie towards God, in giuing him due reuerence, and our duety towards our neighbour, in louing, helping, and instructing him.

Costanza.

Costanza. Constancie.

Foure things doo induce constancie.
1. The feare of shame.
2. The feare of punishment.
3. The feare of fame.
4. And the feare of fraude.

Attylius Regulus was so constant in his promises, that he rather chose death then any way to spotte his fame by feare eyther of punishment or miserie.

Consigliare. A Counsellor.

Foure things are necessarie for him ỳ giueth counsaile.
1. To heare the reasons of both parties.
2. To consider of that which he heareth with discretion.
3. To demaund equal hier for his pains.
4. To give counsaile conformable to the Lawe.

To be partiall saith Seneca in giuing of counsayle, differeth nothing in proportion from trecherie, for the one deceiueth vnder the pretence of ayde, and the other vnder the colour of freendship.

Four counsailes are profitable to man.
1. To stande far from strife & brawles.
2. To preuẽt perils before they be past.
3. To leaue pleasures that are most desired.
4. And to make no choyse of delicate viands.

Est virtus placidis abstinuisse bonis: tis a great vertue saith the Poet, to abstaine from things that are pleasant, and therefore seeme good: for vertue euer goeth bare faced, but vice to allure with the more pollicie, hideth her impoysoned hookes with a sugered bayte.

Cortigiano. A Courtier.

Foure things doe appertaine to a Courtier.
1. To heare with sapience.
2. To answer with prudence.
3. To be offensiue to no man.
4. And to profit the Cittizen.

Baldessar in his Courtier hath the like principles. For Gorsaga setting downe certaine precepts, wisheth that he be euery waie wise, both in hearing and speaking, that hee listen not to friuolous prattle, nor at anie time vtter talke of no importaunce, that hee be courteous and willing to please all, and especially readie to please the Cittizen, for from him riseth either his praise or infamie.

Foure things procure a man to be a Courtier.
1. Aboundance of riches.
2. Ambition and desire of honor.
3. Integritie and quicknes of wit.
4. And ỳ hope of reward by seruice.

Capitano. A Captaine.

Foure things are profitable for a Captaine in the warres.
1. Treasure to make iust pay to hys Souldiours.
2. Store of meate and munition.
3. Multitude of Souldiers.
4. And wisedome to know the condition of the enemie.

Wee reade in the Chronicles of the warres of the Turkes, that amongst all the orders in his Armie, the Turke dooth vse to giue great pay to his Janisaries: by that meanes to make them both hardie and faithfull. For in his warres against Cassanus the Souldane, when hée had taken him, and found in his Treasure store of coyne, and yet sawe the minde of the man was such and so miserable, as he would not make francke pay to his Souldiers, he shutte him vppe in a Chamber with all his treasure, and so starued him to death.

Foure

Four things dw belong to a Captaine in the wars.

1. Powe to set his souldiers in squadrons with greatest vantage against ꝑ enemie.
2. Powe to foresee the enemies intent.
3. To encourage thē cheerefully to fight.
4. And to leade his men brauelie to the battayle.

Phillip of Macædon, beeing demaunded why he was longer in subduing Thebes and Athens then of all Grèece besides, aunswered, for that theyr Captaines were Philosophers and Orators, able to perswade more with their eloquence, then he was to commaunde with his dignitie: whereby hee doth admonish, that one of the principall points of a good Captaine, is to exhort his souldiers with skill.

Four things ought everie one that maketh war to consider.

1. Of what power he is himselfe.
2. What forces the enemy is able to prouide.
3. For what cause he taketh the warre in hande.
4. And what shall be the successe of the battayle.

Foresight (sayth Epictetus) is the preuenter of repentaunce, and nothing is more preiudicial in a Captaine then to say (had I wist:) for vnlesse the forenamed circumstaunces be carefully considered, he may slyppe into sundrie enormities.

Conditione humana. Humane condition.

Foure things do bewray the condition of man.

1. Hys speech.
2. His secrecie.
3. The motion of his minde.
4. And his exteriour gestures.

Ex abundantia cordis os loquitur: alluding to our olde English prouerbe, what the hart thinketh, the tongue

clacketh: meaning heereby, that the affections of man are knowne by his speech, as sauoring of wisedom or follie, of enuie, as louing to backbite: of wrath. as uttering chalerick tearmes and such like.

Comandare. To commaund.

Foure things do ruinate him ouer whom they commannd.
1. Loue.
2. Hate.
3. Feare.
4. Gaynes.

Ouid, although he wrote his workes De Arrea mandi, yet being willed by Corynna to sette downe a perfect definition of loue. He said it was a passion that he knewe not from whence it sprung, what it was, nor to what end it tended: onely this by experience hee was able to auer, that it was an affection that commaunded nothing but lasse. Where hate and couetise of gaines ruleth, saith Socrates, there loke neither for charitie nor honestie, for hate springeth from enuie, and couetousnes from iniustice.

Confinato. A banished man.

Foure things are profitable for a banished man.
1. To consider the estate of them which are fallen.
2. To hope to better his estate.
3. To spend carefully.
4. And to seeke after gayne moderatelie.

When Metellus was banished out of Rome, his friend Nastyca gaue him this freendlie aduertisement at his departure: thinke thou art not (quoth he) the first that hath tryed his fortune: euer once hope to returne, be not prodigall, least riot breede want: nor too couetous, least thou purchase the hate of Strangers.

Domandare.

Domandare. To demaund.

Foure things are profitable for him to consider that demaundeth.
1. What he is that demaundeth.
2. Of whom he doth demaund.
3. For what cause he doth demaund.
4. And what it is he doth demaund.

These circumstances of demaunding, of gining, of receiuing or performing any duetie, the Reader may best learne in Aristotle his Ethicks, where they are discoursed of at large.

Dottore. A Teacher.

Foure thinges doe belong vnto a Teacher.
1. In the day to loke ouer the Lecture he hath to reade.
2. In the night by meditation to call it to memorie.
3. Priuatly to resolue his Schollers in al doubts.
4. To be affable with them.

Foure things procure a Teacher to reade well.
1. The multitude of Schollers.
2. Great reward for his paynes.
3. The getting of greater knowledg
4. And the hope to obtaine fame and honour.

The auncient Philosophers, especially Aristotle, was wont neuer to deliuer any nowe principle in Peripatea, vnlesse the night before he had thrise called it to memory, by proouing pro et contra with himselfe, so to seeke out the trueth of the Axiome: and for this his paines, as hee got immortall renowne, so he purchased great rewardes, not only at the hands of Alexander, but by other his Schollers of meaner calling: but so is the condition of time chaunged, as the Teacher passeth ouer his preceps without any great premeditation, for that his labour and industrie is so slenderly rewarded.

Donna. A woman.

Foure things do belonge vnto a woman.
1. Beautie of the face, and proportion of bodie.
2. Chastitie of minde.
3. Honestie of manners.
4. And a familiar curiousnesse.

Crates the Philosopher said, that vnlesse vertue were added to beautie, howe faire so euer the face were, a woman were most deformed: thincking the interiour perfection of the mind was of more force then the exteriour constitution of the bodie.

Foure thinges are desired of women especially.
1. To haue a fayre young man to her husband.
2. To haue many children.
3. To be decked wyth costlie apparell.
4. And to haue supremacie aboue others.

Plato in his Androgista saith, that of all the affects that most troubles and disturbes the mindes of women, the desire of soueranitie is ỳ most vehement: for so greatlie they hate to be ouer-ruled, that Nynus the king of Babilon, graunting his wife whatsoeuer she would demaund in his whole Empire, shee chose onely to rule three dayes as supreame in the Monarchie.

Foure things do greatly displease wom̃.
1. That her husband shold loue any but herselfe.
2. That shee be crossed wyth his frowardnesse.
3. That her children want.
4. Or be taken away by vntimely death.

Although sayth Iuuenall in his Satyrs, women loue to chaunge, yet it is death for them to allowe their husbands such limits, and therfore the Poet calles them inequall

equall proportioners of duetie.

Digiuno. Fasting.

Foure things belong vnto him that doth fast.
1. To eate with modestie.
2. To eschewe sinne.
3. To meditate of heauen.
4. To giue almes.

We see by this deuision, that fasting consisteth not in abstaining absolutelie from all kind of meates, for he wylleth to eate with measure, but in refraining from sinne, in applying his thoughts about heauenly cogitations, and to be charitable: which indeede is the true fast.

Dolore. Greefe.

Foure things are greeuous vnto a man.
1. The wickednes of his Children.
2. The losse of his possessions.
3. The promotion of his enemies.
4. And the fall of his frendes.

There is nothing saith Salomon that more greeueth a father, then to haue a foolish & vnrulie sonne, for it maketh his heade full of gray haires, and letteth him from passing with quiet into his graue. Cato who was seuere in his actions, as he was halfe a Stoick, yet was sayde to sorrowe at the happinesse of Cæsar, and greeue at the fall of Pompey, the first his enemie, the second his frende.

Dominio iniusto. Vniust rule.

There are foure sorts of men that rule vniustlie ouer others.
1. The vsurer.
2. The deceiuer.
3. The proude man.
4. And ỹ impudent.

Hardlie belette are thole Cittizens, (saith Socrates,) where the foole ouer-ruleth the wise, the proude man the humble, where trueth is seruaunt to falshood, and money task-maister ouer honestie.

Foure

Foure inconueniences doe spring from vniust rule.
1. Deceitfull reuerence.
2. Mortall enuie.
3. The hate of Superiours.
4. And the punishment of successors.

Where we may note, that although hee which ruleth vniustlie, taketh a pleasure in such superiorittie, yet pestilent & pernitious enormities are the fruites of such delight: for the reuerence which they shew him, is done more for feare then for loue, their hatie is hate secretlie, and their reuenge is to become enuious to his honours.

Diletto. Delight.

Foure things doe breede great pleasure & delight.
1. A sweete voice.
2. A fayre face.
3. Delicate meate.
4. And a cleere day.

There is no such pleasing obiect to the eye as beauty, nor none breedeth greater pleasure to the eare, then an eloquent tongue with sweete pronunciation. Alexander was neuer vanquished with any exteriour delight, but with seeing the beautie of the Amazon Queene, and Anthonie tooke his felicitie in hearing the sweete voice of the Egiptian Cleopatra.

Foure thinges doe greatlie please and delight a man.
1. A wise sonne.
2. The sight of riches.
3. Preferment to dignitie.
4. And reuenge vpon an enemy.

The wisedom of the Sonne saith Ecclesiastes, greatlie gladdeth the Father, and maketh his yeeres without number: for nature tieth vs with such a strickt league, as nature is greater in discent then ascent, and greater is the affection that commeth from the father then from the Sonne.

Danari.

The Royall Exchange.

Danari. Money.

Foure sorts of men doe get money.
1. Fraudulent persons.
2. Couetous men.
3. Wise and discreete men.
4. And they which be prouident and carefull.

Four things are gotten without the helpe of money.
1. The despising of a mans life.
2. Foolishnes.
3. Pouertie.
4. And sickneſſe.

Aristotle in setting downe his happie man saith, be he neuer so vertuous, yet he cannot be fælix without money and riches: but we see that miserie commeth so by fate, as we neede not the gods of Fortune to further it.

Difficulta. Difficultie.

Four things are passing hard and difficulte vnto man.
1. To possesse an other mans goods and to restore them.
2. To see villanie offered him, and to holde his peace.
3. To receiue wrong, and not to bee sorrowfull.
4. To haue things necessarie, and not to talke of them.

The Stoicks which were Apothoi without passions, held opinion, that it was the cheefe poynt of vertue, not to be moued with any affections, neither to be gladded with prosperitie, nor to be daunted with aduersitie, but to beare all chaunces alike if he were iniured: and therefore they made a combat with theyr affections, counting nothing vertuous that was not difficult.

Dignita. Dignitie.

Foure things dw aduance a man vnto dignitie.
1. Wealth.
2. Reason.
3 Science.
4. And iustice.

The readie way saith Zenophon to preferment, is knowledge and vertue, for they which climbe vnto dignitie by other means, are vnworthie such good fortune.

Desiderio. Desire.

Foure things are greatlie desired, and sought for of men.
1. Store of money.
2. Fulnesse of knowledge.
3. Continuall quiet.
4. And perpetuall ioy and mirth.

Plato beeing demaunded what he most desired in the whole world, answered, knowledge: whereof hee was troubled with insatietie, to obtaine which, hee passed throughout all Greece and Egypt.

Dominare. To rule.

Foure sorts of men are greatly desirous to beare rule.

1. The poore to get that is other mens.	The first are mortall to cittizens.
2. The rich to defend & keepe y they haue got.	The seconde may be suffered.
3. The iniuried to make reuenge.	The thirde doe often harme.
4. The good to defende the Cittie.	The fourth do greatlie benefit.

Aristotle in his deuision of the Common-wealth, appointeth the Democracy or populer estate to be the worst of all gouernments, and therefore concludeth, they desire greatly to raigne, as men factious & desirous of noueltie.

Damno sensa rimedio. Losse without remedie.

Foure things may be taken away frõ man which can neuer be restored.
1. Virginitie corrupted.
2. Eyes lost.
3. Fame crackt.
4. And a member cut off.

Byas

Byas the Philosopher, when by shipwracke hee had lost all his goods, yet boldlie and merrilie could say, *Omnia mea, mecum porto:* thinking that riches lost, might bée got againe by learning. But Themistocles when hee was by the Ostracisme vniustlie banished from Athens, sayd, I haue lost that I shall neuer recouer, (fame) for the Grecians that are ill, will thinke I haue deserued ill.

Dono senza danno. A gift without losse.

Foure things a man may gyue without losse.
1. Knowledge when he instructeth.
2. Fame when a man praiseth one.
3. Reuerence when a man sheweth curtesie.
4. And fayre language.

There are two things saith old Maister Gower, that a man may be prodigall of without offence: of his cap in doing reuerence, of his tongue in giuing good speeches: which two are freelie giuen, greatly considered, and without any losse or detriment.

Delitto. Sinne or offence.

Foure thinges are nourished in sinne.
1. The offence when it is not felt.
2. To conuerse and company with him that sinneth.
3. To escape vnpunished.
4. And to profit by sinne.

Saint Augustine hath this golden sentence, that *Consuetudo peccati tollit sensum peccandi:* the custome of sinning taketh away the féeling of sinne: so that offences without remorse are halfe incurable. To accompany with sinners, to escape without punishment for the fault, and to profit by the sweetnes of sinne, draweth men headlong into manie miseries.

Diuulgare. To manifest.

Foure things hurt being manifested.
1. An offence committed.
2. Ill gotten goods.
3. A mans owne folishnes.
4. And riches vnder a Tyrant.

For a man hauing committed a faulte, to detect himselfe, or to be the heralde of his owne follies, is a point of extreame madnesse, but to bewray his wealth vnder the gouernment of a Tyrant, is to giue himselfe a pray to the oppressour.

Dio. God.

Foure things are greatlie acceptable vnto God and vnto men.
1. The concorde of brethren.
2. The loue of neighbours.
3. Quiet betweén man & wife
4. The repentance of sinners.

Dauid the holie Prophet, as inspired and wondring at the concord of bretheren, cryeth out with vehemencie of spirit, *Ecce quam bonum, et quam iucundum, habitare fratres in vnum:* comparing their loue to dewe that dropt on the Hill of Hermon, and to the oyle that ranne downe vpon Aarons beard: for the swéete consent and agréement in marriage, he addeth a blessing, that their children sitte about their Table, and for the repentance of sinners, hee saith the Angels makes ioy in heauen.

Eccellenza d' Huomini.

Foure excellent men in foure sundry Nations.
1. Iudas Maccabeus in Iudea.
2. Charles the greate in Christendome.
3. Saladyne amongst ỹ Sarasines.
4. And Augustus Cæsar amongst the Pagans.

Felicita.

The Royall Exchange.

Felicita. Felicitie.

Foure sorts of men are happy diuersly.
1. Ye that diligently serueth God.
2. Ye that directeth his actions after a good course.
3. Ye that contemneth the vanities of the world.
4. And bee ý by an other mans mishap is learned to beware.

Ye meaneth not heere felicitie as Aristotle doth in his Ethicks, by riches, byrth, parentage, beautie, or other gifts of nature and fortune, but he accounteth him happy that serueth God, walketh in his waies, & by other mens harmes can auoide the like mishap.

Foure sorts of felicitie do make men most vnhappie and miserable.
1. The multitude of children.
2. Aboundance of riches.
3. To rule a Prouince.
4. And to haue many frendes.

Although children be a blessing of God, yet so it oft falleth out, that the number of them beeing many, it maketh a man full of cares to prouide thinges necessarie, and amongst manie, it cannot be, but commonlie some will prowe infortunate, as of them, so of frendes, for Pythagoras, amongst his Ænigmaticall precepts, hath this for one: Eate not with many hands. Meaning, not to companie with manie frendes, for necessitie vrgeth that some prowue trecherous.

Figliuolo. A sonne.

Foure bands tyeth the son to the father.
1. To reuerence him.
2. To obey him.
3. Not to giue him occasion of sorow.
4. And to releeue him when he is olde.

Plinie in his Naturall Hystorie saith, that the young Storke, when he seeth the olde is so weake & ouer-growen with

with yeeres that he cannot flie, not onely prouideth victuaile for his nourishment, but to sollace, carrieth him about on his backe: which curtisie, the Græcians called *Antipelargein*, keeping his picture in their houses, to giue thereby example and president of duetie to their children.

Fede. Fayth.

Foure things doo issue and proceed from fayth.
1. The certaintie of things not seene.
2. The goodnesse of life.
3. The foode of the soule.
4. And the worshipping of God.

The effects and fruites of faith are sufficiently discoursed by S. Paule to the Romaines, and in the Epistle of S. Iames, to which places I refer the curteous Reader.

Fanciullo. A childe.

Foure properties are in Children.
1. To be soone angrie.
2. To be soone reconciled.
3. To forget quicklie.
4. And to play with their equals.

These properties of a child were good to be found in olde folkes, that although they take occasion of offence, yet they might quicklie forgiue and forget the faulte. A young man that was about to marrie, came to Pittacus one of the seauen Sages, to aske his counsayle what maner of wife he should chose: the Philosopher straight gaue him this answer, goe and play amongst children: whether when the young man came, hee founde them vnwilling of his company, going to a play that they had, which was, euerie man chose his peere: by this he was admonished to match with his equall.

Forza. Force.

To foure good workes good men are forced vnto as it were by constraint.
1. To promote the vertuous.
2. To Punish offenders.
3. To honour vertue.
4. And to releeue the oppressed.

Vbique

Vbique in pretio habetur virtus, saith Chilon the Lacedæmonian: vertue is generallie honored: for when Ouid was banished from Rome, and lived amongst the barbarous Geeates, yet hee was there loued for his learning, courtesie, and good behauiour: much more do good men seeke to aduaunce them that are vertuous.

Farila. Labour or industry.

Foure things cannot be obtayned without labour and industrie.
1. Excellent prayse.
2. Great knowledge.
3. Wealth or goods.
4. And rule or power.

The slothful man (saith Cicero) sleepeth in his own want, whereas *Nihil est tam durum quod non solertia vincat*. Hercules had neuer beene famous but for his labors: Hector had neuer so long béene a defence for the Troyans, had hee not béene *(patiens laboris,)* able to endure labour and trauell. Tis hard (was Apelles the Painter wont to say) for him that will not labour, to excell in any art.

Falendia. Eloquence.

Foure things make a man eloquent.
1. Boldnesse.
2. Vnderstanding.
3. Delight.
4. And vse.

Demosthenes who was counted the most eloquent Orator that euer Greece afforded, was a long time withholden from the barre for pleading, because he was bashfull, in so much that they neuer hoped of his successe, till on a day imboldened by the presence of his many frends, he proued the most eloquent man of his time.

Gouare ad alterii. To pleasure others.

Foure thinges pleasure others more then thē-selues.
1. Birds in making their nests.
2. Bées in working of honey.
3. Oxen in wearing the yoke.
4. And sheepe in bearing wooll.

Gola. Gluttony or the throat.

Foure thinges are enemies to gluttonie.
1. The carefulnesse of gayning.
2. The mortifying of the bodie.
3. To combat with hunger.
4. And the desire of money.

Foure things do make a man gluttonous.
1. To lye in an Inne.
2. To follow the Courte.
3. To haue great reuenewes.
4. And to take continuall ease.

The effects of gluttonie are manifold, proceeding frō sundrie causes, and breeding infinite enormities, which proue pernitious both to soule and bodie. Wealth bredde it in Heliogabalus, Nero, and Caligula. Ease in Lucullus: following of the Courte in Rodericus: but Socrates was so farre from this vice, that he would not salute him that was infamous for gluttonie.

Gouernatore. A Gouernour.

Foure things ought to be obserued by a good Gouernour.
1. To vse equalitie.
2. To maintain plentie.
3. To beare gentlie.
4. And to preserue iustice

Cicero was therefore called by the populer sort Pater Patriç: for because he founded ỳ Law in Rome which was called Lex Annonæ for the prouision of victuals, alwaies by policie ayming at plentie: and Antoninus the Emperour was therefore called Pius, because so curteoullie he would heere euerie mans complaint.

Gnadagno mentito. Gaine falsified.

Foure sorts of men say they gayne more then they doe.
1. A player of Comedies.
2. An Aduocate.
3. A flatterer.
4. A Phisition.

The

The Aduocate by manifesting moze gaines then hee getteth, and so likewise the Phisition, thinke to pzocure their Clyants oz Patients to moze liberalitie.

Foure sozts of men sweare they gayne lesse then they doo.

1. The gouernour oz ruler of an other mans goods.
2. The husbandman in reaping his seede.
3. The Merchaunt by sale of hys Merchandise.
4. The Dicer of ỹ which hee winneth.

Tullie in his Officies, intreating exactlie of duties, allowes not such libertie either to Merchaunts, Farmers, oz Rulers, foz (saith he) *Honestas ante ponenda est vtilitati:* trueth and honestie ought to goe befoze commoditie.

Giudice. A Iudge.

Foure things belong vnto a Iudge.

1. To heare curteoustie.
2. To answere wiselie.
3. To consider soberlie.
4. To giue indgment impartially

Foure things doe ouerthzow iustice.

1. Loue.
2. Hate.
3. Feare.
4. And gaine.

Cambyses, noting howe freendes through loue, bziberie through gaine, enemies by hate, and dignitie by feare did peruert indgment, taking one in the fault of iniustice; caused him to be fleyed quicke, and his skinne to be hunge vppe ouer the seate of indgment: and then placed his sonne that was so tozmented, in his roome, to the end that hys fathers punishment might learne him to become moze warie.

Grauezze dell' huomo.

Heauie things vnto man.

Foure things are most heauie vnto man.
1. To serue an ingratefull man.
2. To intreate and not be heard.
3. To doo well and not be rewarded.
4. And to looke for that neuer happeneth.

Do
To lye sicke.
To be poore.
To stande in suspence.
To lie in prison.

There is no one thing more heauie nor burdenous vnto man, then to beare the ingratitude of a thankelesse person: or hauing deserued well, not to be iustly rewarded. The exile Themistocles suffered, greeued him not so much as the vnkindnesse of his Countrymen, who in requitall of his so many gotten victories, rewarded his valoure with banishment.

Four things are more heauie to man aboue the rest.
1. To liue with a foolish familie.
2. To haue store of wicked children.
3. To consume that is gotten lauishly
4. To be ouer-ruled of an enemie.

These thinges are heauie, in that they are either contrarie to the nature or disposition of man, for there is none so meane nor base, but would grudge to be in subiection to him that he hateth.

Giouane. A young man.

Foure things ought a young man to doo.
1. To seeke after riches.
2. To delight in honour.
3. To procure freendship.
4. To abstain frõ things vnlawful

Zenophon describing the duties of a young man, willeth him to be sparing, & an enemie to prodigalitie, which was noted in Alcibiades, who was wont to say, that therfore he would be giuen to frugalitie in his youth, that in his age he might be liberall. Epaminondas beeing but a child,

childe, offered sacrifice to the Gods, that he might doe nothing but that which was vertuous and honourable.

Foure things young men cannot eschew.
1. The approching of olde age.
2. The losse of a freende.
3. Infortunate chaunces.
4. For the assault of death.

Time (as the olde proverbe is) tarrieth no man. Olde age, as Tullie saith in his booke De Senectute steleth vpon vs by degrees, and by necessitie, that it is assured to vs by fate: for euery day saith Zeno, we were olde, youth hath no priuiledge against fortune, and as soone commeth the young Lambe to the Butchers shambles as the olde sheepe.

Giouanetto. An vnbridled youth.

Foure things are oft the faultes of youth.
1. To abuse their patrimonies.
2. To despise correction.
3. To snare themselues in vice.
4. To make no account of profit.

A certaine inhabitant of the Cittie of Pysa, beeing demaunded why the state of theyr Cittie did so sore decay, fetching a deepe sigh made thys answere: our young men are prodigall, our old men are too affectionate: wee haue no discipline for offences, nor no punishment for such as spende their yeeres in idlenesse.

Guerra. Warre.

Foure daungerous effects procéed from warre.
1. It maketh a Cittie desolate.
2. Bréedeth famine.
3. Forceth the people to depart.
4. And for punishment hath pouertie.

One going about to prowe that generally there is *vicissitudo omnium rerum*, argueth thus: peace bréedeth plentie, plentie pride, pride warres, warres pouertie, pouer-

tie peace, and so forth: alleaging that of consequence manie discommodities doo proceede from the Altar of Mars.

For foure things it is lawfull to make warre.
1. For fayth.
2. Justice.
3. Peace.
4. And libertie.

Such was the warres that Hanniball, attempted against the Romaines, for after that he gad giuen his fayth to the Senate of Carthage that hee would reuenge theyr iniuries, he sealed his promise with his blood. Scipio, beeing demaunded why the Romans made such hote warres with the Numantines, answered, we seeke for peace at the walles of Numantia with the sworde.

Huomo. A man.

Foure things are deere vnto men.
1. Carefulnesse to gaine.
2. Sparing to preserue riches.
3. Patience in iniuries.
4. And abstinence for offences.

Plato beeing demaunded by Dionisius the Tyrant of Sycillia, whereof he coulde boast, in this quoth the Philosopher, that I can suffer iniuries with patience.

Foure things doo forteste a man more then others.
1. Beautie of bodie.
2. Wisedome of mind.
3. Laudable fame.
4. And eloquence.

Nestor was a stay to the Grecians for his wisedom, Absolon was loued of all Israell for his beautie: Alexander was guarded with the strength of his fame, and Vlisses was desired of Agamemnon because he was eloquent.

Foure things are verie great in man in this present age.
1. The knowledge of a mãs selfe.
2. Dissimulation in iniuries.
3. To gouerne well a familie.
4. And rule in the hands of a woman.

The

The Royall Exchange.

The firſt precept that the ſeauen Sages preferred as cheefe of their principles to Apollo at Delphos, was *Noſce te ipſum*, know thy ſelfe: which whoſoeuer (ſaith Cleobulus) obſerueth, neither is proude in proſperitie nor diſpairing in aduerſitie. Thales Mileſius beeing demaunded what was the point of a wiſe man, to diſſemble quoth hee an iniurie.

Foure things make a man perfect.
1. To worſhip God ſincerelie.
2. To loue his neighbour hartilie.
3. To doo to others as he would be doone vnto.
4. And to wiſh no worſe to others then to himſelfe.

Alteri ne feceris, quod tibi fieri non vis: meaſure an other mans actions by thine owne deſires.

Foure ſorts of men doo diſpleaſe bothe God & the world.
1. A poore man proude.
2. A rich man a lyer.
3. An olde man Lecherous.
4. And one that ſoweth diſcord betweene brethren.

The meaning or gloſſe vpon this, I referre to the Prouerbs of Salomon.

Ira. Anger.

Foure things doo growe of anger.
1. The trauell of the mind.
2. Ignorance of a mans ſelfe.
3. Vniuſt dealing.
4. And an inequall ſentence.

Ira breuis furor ſaith Socrates, anger is a ſhort madnes which diſquieteth the mind as with a lunacie, it maketh a man forget himſelfe, to paſſe the bounds of iuſtice, and to doo all things contrarie to equitie and reaſon.

Foure things bring forth anger.
1. Contempt.
2. Villanie.
3. Ingratitude.
4. And iniustice.

Foure things appeale anger.
1. Sweete words.
2. Reuenge.
3. Satis-faction.
4. And pouerty or want.

A milde aunswer saith the wiseman appeaseth choller, and there is no greater bridle to furie then curteous language: the worst salue for anger is reuenge, for it challengeth no more by extremitie. The surest reconciliation, saith Boccace, is satis-faction, for it glutteth anger with Lawe.

Inuidia. Enuie.

Foure things do spring frō Enuie.

Or thus
1. The griefe of the enuious.
2. The ruine of the enuious.
3. The diuisiō of the people.
4. The destruction of ȳ citie.

Or thus
1. An afflicted life.
2. Calamitie.
3. Sorcuidrie.
4. And pouertie.

Well and wiselie saith the Poet, *Inuidus alterius rebus macrescit opimis*, the enuious man wareth leane with the fatnesse of his neighbor, for he seeth nothing that prosphereth, but breedeth his discontentment: all good successe is a torment to his mind, and his happinesse consisteth in the vnhappinesse of others.

Four things bring forth Enuie.
1. The desire of honour.
2. The greedines of gaine.
3. The felicitie of others.
4. And the hate towardes our neighbour.

Had not Cæsar beene tickled with an insatiable desire of honour, he had neuer so greatlie enuied Pompey. Had not Crassus beene without measure in his couetise, he had not so deepelie enuied Mætellus. The felicitie of others, is a spurre to an enuious person. For as Mantuan in his Eglogues auerreth, he thinketh his neighbors profit (though lesse) yet alwaies greater then his owne.

Vicinumque pecus grandius vber habet.

Foure things do race out enuie.
1. The priuation of power.
2. Want.
3. The mortifying of the senses.
4. And the desire of vertue.

They which enuie other mens good fortunes, beeing aspyred, and growne to preferment, and after abased: shame so at their fall, and at their owne defect, as they cease to enuie, more for greefe then good nature.

Infermo. A sicke man.

Four things must a sicke man do.
1. Obey the Phisition.
2. Spend largely in things necessary
3. Haue confidence in the Phisition.
4. And comfort himselfe with hope.

Alexander the great, beeing taken with a greeuous sickenesse, had Letters sent him to beware of Phillip hys Phisition, for he had agréed with Darius for a summe of money to poyson him: as Alexander had read the Letters, Phillip came in with a potion to minister, which notwithstanding the former contents, he dranke, deliuering the Letter while he was drincking to Phillip, such confidence had that mightie Monarch in his Phisition.

Ingratitudine. Ingratitude.

Foure sorts of men do forget a good turne.
1. A young childe.
2. A proude man by promotion.
3. A proude man by nature.
4. And a prisoner frée from prison.

Pride is the verie mother of Ingratitude, for Alexander neuer grew to be vnmindfull of benefits, till he would bee honoured with Persian ceremonies, and called the sonne of Iupiter.

Impossibilia.

Foure things are impossible to promise.
1. Continuall securitie on the sea.
2. Alwaies to haue a cleere skie.
3. Flowers in Winter.
4. And in the spring snow.

The conditions of the Sea and the Heauens, sayth Marrot in his Epigrams, are like to Womens thoughts, euer wauering and inconstant: and therefore rightlie did the Poets faigne Venus to be borne of the Sea, sith shee, and all vnder her influence are so vncertaine.

Infelicita. Infelicitie.

Foure sorts are vnhappie and *infelices.*
1. Hee which is fallen vnder some deadlie sinne.
2. He which can doo good and doth it not.
3. He which is ignorant & wil not learne.
4. And he which can instruct and will not teach.

The greatest vnhappinesse which falleth to man in this world, is sinne, for that without repentance it is a deprivation of the fauour of God. And in the Gospell hee commaundeth him to be cast into vtter darknes, that hid his talent in the ground, and would put it to no vse.

Insatiabilia. Insatietie.

Foure things are insatiable and haue neuer inough.
1. Fyer.
2. Earth.
3. Hell.
4. A Woman.

Inur-

Inurbanitas. Inciuilitie.

Foure things make a man vnciuill.
1. The motions of anger.
2. The sting of want.
3. Couetousnesse.
4. And enuie.

These affections ouer-ruling reason and the sences, make a man so farre to forgette himselfe, as he palleth the bonds of humanitie: Crassus grew so couetous, that in his age he became halfe a Tymonist, and Manlius Nasica had such delight in his Country tillage, that he so little frequented the companie of men, as he got the name of Inurbanus.

Inimicitia. Enmitie.

Foure things breede enmitie.
1. Dishonest speeche.
2. Iniuries.
3. Couetousnesse.
4. And disdaine.

Dishonest speech bred the factious enmitie betweene Sylla and Marius, dishonest speeche betweene Tully and Anthony: iniuries betweene Catelyne and the Counsel: Couetousnes betweene Agathocles and Mylesius.

Ingannio. Deceite.

Foure things deceiue a man.
1. The losse of wealth.
2. Too much wine.
3. Couered words.
4. And desire of gayne.

They of Lacedæmonia, when the Warres were most hote betweene them and the Athenians, refused to admit Demosthenes for an Ambassadour, so greatlie did they feare to be deceiued by his eloquence. Mydas was deceiued with his golden wish, and Alexander found the greatest deceite amidst his cuppes.

Luſturia. Lecherie.

Foure eſpeciall effects of Lecherie.
1. It defileth both bodie and ſoule.
2. It weakeneth the ſenſes.
3. It waſteth the patrimonie.
4. And haſteneth on olde age.

Salomon in his booke of Wiſedome, doth bitterlie inueigh againſt this vice, as the principall of all other deadlie, in that this in one action offendeth both Tables of the Lawe, and ouerthroweth the welfare of a mans owne ſelfe, which Demoſthenes no doubt conſidered, whē he ſaid at the dore of Lais the harlot, *Nolo tam pœnitentiam emere.*

Foure things doe further Lecherie.
1. Sweete wines.
2. Delicate meates.
3. Familiaritie with women.
4. And delight in eaſe.

Truelie ſayth the Poet, *Et venus in vinis, ignis in igne fuit.* Meaning that the liquour of Bacchus, is like Oyle to quenche the flames of Venus, and that gluttony is halfe an efficient cauſe of lecherie. Alexander was continent as long as he was ſober, and amidſt the warres he neuer gaue his minde to loue, but when he neuer ſo little gaue himſelfe ouer to eaſe and banqueting, then he found that Epheſtion truely tolde him, *In otio amor.*

Foure things doe aſſwage lecherie.
1. The vſe of water.
2. The coldnes of meates.
3. Abſence from women.
4. And continuall labour.

Romulus forbad any virgine to drinke Wine as a liquour greatlie preiudiciall to wodneſſe, and Pythagoras who was famous for his abſtinence, vſed onely water and colde hearbes knowing this prouerbe to be true, *Sine Cerere et Bacche frigit Venus*, vſing continuall labour as an Antidote againſt wanton affections: which Ouid preſcribeth

ſcribeth for a principle in his Remedio Amoris.

Otia ſi tollas periere Cupidinis Arcus,
Contemptæque iacent et ſine Luce faces.

Lymoſina. Almes.

Foure ſorts of almes.
1. To giue to the poore.
2. To pardon him that offendeth.
3. To admoniſh him that ſinneth.
4. And to rayſe him from his errour that is amiſſe.

Where we may note, that every good action which profiteth our neighbour, is as it were *Quedam ſpecies Elemoſyne*, a kind of almes.

Leggierezza apparente. Lightnes ſo ſeeming.

Foure things ſeeme light, and yet are of great importance.
1. To honor every man in words.
2. To ſay the trueth.
3. To offend no man.
4. To accompanie with good men.

Things which ſeeme eaſie to be done, and yet in performance are of great weight: for as Socrates ſaith, alluding to that ſpoken in Eſdras, there is nothing greater then the truth: heerin ſaith Pyttacus do we reſemble the Gods, if we endeuour to offend no man.

Lingua. A tongue.

Foure things proceede from an euill tongue.
1. The ſeede of diſſention.
2. The hurt of other mens fame.
3. Wicked miſconſtruing.
4. And the inſtruction of euill.

For thys cauſe did crooked Æſope bring his Painter tongues, as the worſt meate in all the market, meaning that there is no vice ſo bad which a wicked tongue cannot vtter, ſowing ſtrife diſſention, and ſlaunder, procuring murthers, and infinite other miſchéefes.

Liquore. Liquor or moyſture.

Foure kind of liquors are neceſſaric more then anie other.
1. Water.
2. Wine.
3. Hony.
4. And oyle.

Auicen in his Aphoriſmes ſayth, that whatſoeuer is neceſſarie is not exceſſiue: therefore he doth appoint theſe foure liquors as principall aboue the reſt, for that perfect Phiſicke can be exerciſed if one of theſe ſhold be wanting.

Medico. A Phyſicion.

Foure things doe belong to a good Phiſition.
1. To ſearch out the occaſion of the diſeaſe.
2. To apply medicine in time.
3. To viſite his Patient often.
4. To comfort the ſike cunninglie.

Hippocrates was of this opinion, that it was more cunning to ſearch out the nature of the diſeaſe, then after it was knowne to apply the Medicine: for quoth hee, ſooner doth the eye diſcerne the ſimple, then the imagination conceiue the ſickneſſe. It is reported that Galen was pleaſant and merrie of diſpoſition, which thing in a Phiſition is precious.

Martirio. Marterdome.

There be foure ſorts of martirdome without ſhedding of blood.
1. Virginitie in youth.
2. Abſtinence in aboundance.
3. Humilitie in proſperitie.
4. And patience in tribulation.

This word Martir beeing a Greeke word, ſignifieth one⁊ie a witneſſe, as he is counted a Martyr which ſealeth his Chriſtianitie with his blood, thereby witneſſing the firmeneſſe of his faith: ſo they which ſtrive againſt the three enemies which S. Iohn ſpeaketh of, namely ỹ pride

of

of life, the luſt of the eye, & the concupiſcence of the fleſh, may be called Martyrs, as witneſſing their cleere conſciences by the mortification of rebellious affections.

Mercante. A Merchant.

Foure things do belong to a Merchant.
1. Diſcretion in bargaining.
2. Care in ſelling.
3. Sure of his promiſe.
4. And affability with his cuſtomers.

Marito. A Husband.

Foure things ought a husbande obſerue towardes his wife.
1. To keepe her at her worke.
2. To make her ſtand in feare.
3. To cherish her carefullie.
4. And to clothe her comelie.

Cato the Cenſor made Lawes in Rome, that ſuch wiues as their husbandes founde idle or were ſtubborne, ſhould haue no reuerence done them by their children in publique places: eſteeming them vnworthie anie honour, that could not by their vertues profit their houſhold.

Moglie. A Wife.

Foure thingrs ought a wife to haue care of for the loue of her husband.
1. To loue him aboue al men.
2. To ſeeke the meanes of his credite.
3. To cõfort him in ſorrowes.
4. And to haue care herſelfe of his perſon.

Lodouicus Viues in his inſtruction of a Chriſtian Woman, hath ſo well handled theſe poynts, as I referre the courteous Reader to the conſideration of his learned workes.

Morte. Death.

Foure things are worse then death it selfe.
1. An olde man to be pwze.
2. Ye that is depziued of his sences.
3. A sinner dzowned in sinne.
4. And a sicke man holden in pzaise.

Calisthenes the Philosopher and freende of Alexander the great, chose rather to dzinke poyson that Lysimachus gaue him, then liue distressed in pzyson. Death is the end of miserie, and sweeter then beggerie in age, which is the cheefest miserie.

Foure things kill a man before his time.
1. A fayze wife dishonest.
2. The sting of melancholie.
3. Impoysoned meates.
4. And cozrupted ayze.

The Melancholicke humour, oz rather Melancholick constitution, sayth Auicen, is so contrarie to the vitall spirits bzing colde and dzy, that where it maketh any deepe impzession, it inferreth spedie death, by killing of the naturall heate the maintainer of life.

Mutabilita. Mutabilitie.

Foure things are verie mutable.
1. A mans will.
2. The winde.
3. Foztune in pzosperitie.
4. And the countenaunce in action.

Natura hominum (saith the Poet,) *est nouitatis auida:* men are desirous of noueltie, and theyz willes are so momentarie, as they change almost at the sight of euery obiect: whereunto alludeth our old English pzouerbe.

Wynters wether, and womens thought.
And Gentlemens purposes chaungeth oft.

Miracolo.

Miracolo. A miracle.

There are foure vniuersal miracles.
1. That a Tyrant hated kéepeth a kingdome in subiection.
2. That in war the lesse number hath the victorie.
3. That the powre take not the treasure frō the rich.
4. That most men stand waiting on deceit.

Cleobulus meruailed greatlie how tyrants did raigne amongst the multitude, when vertuous Princes are faine to haue guardes for their persons. Pythagoras béeing demaunded what strange things he had séene in his trauell, recounted this for one, that hee sawe frauds and guile attended on with manie sutors.

Negotia. Businesse.

Foure things are to be considered in euerie busines.
1. Necessitie.
2. Lawe.
3. Honestie.
4. And profit.

Whys is most learnedlie and largelie handled by Tullie in his Officies.

Nascondere. To hyde.

There are foure things cannot be hydden.
1. The cough.
2. Loue.
3. Anger.
4. And sorrow.

These affect'ons are addicted to much impatience, and maketh a man so passionate, as they are almost impossible to be concealed.

Natura. Nature.

Foure things dw alter and change the nature of man.
1. Honor or preferment.
2. Extreame loue.
3. Womens allurements.
4. And wine.

Honores

Honores mutant mores, honours chaungeth manners, and the custome of life saith Plutarch, is alienated by dignitie: for Nero who being the scholler of Seneca, was most vertuous, no sooner came to the Empire but he proued most furious. Alexander the great, of himselfe was patient and continent, but once ouercharged with Wine, he chaunged his nature, and became most furious and luxurious.

Ostinatione. Obstinacie.

Foure sorts of men are peremptorily obstinate.
1. A Tyrant in retayning his gouernment.
2. An Heretick in the wickednesse of his faith.
3. An accustomed Sinner in his sinnes.
4. The possessour of an other mans wealth.

The difference that the ancient Fathers do make betweene a Schismaticke and an Heretick, is, that the Schismaticke doth erre from the trueth, but as it were in suspence, for that he doubteth of the truth, and therefore easilie to be recalled: but the Heretick, as one blinded in his owne conceit, obstinatlie and peremptorilie persisteth in his heresie, so that one of the Doctors of the Church hath this saying: *Errare possum, hereticus esse nolo.*

Offesa senza Giouamento. Offence without profit.

Foure things offend much and profit nothing.
1. Barraine lecherie.
2. Vaine sorrowe.
3. A daine thought.
4. And biting enuie.

Thales Mylesius was wont to say, that two kinde of men were miserable in this world: he that was pensiue and sorrowfull without redresse, and he that troubled his mind with thoughts that returne to no effect.

Occhio.

The Royall Exchange.

Occhio. The eye.

Foure things do delight the eye.
1. A fayre countenance.
2. A pleasant colour.
3. Exteriour ornaments.
4. And cleerenes of the skye.

Opinione d' hauere. Opinion or conceit in hauing.

Of foure things a man hath more ioye then he thinketh.
1. Of enemies.
2. Of sinnes.
3. Of yeeres.
4. And of debts.

The good Emperour Traian had this saying alwaies in his mouth, that the knowledge of freendes and of enemies, was the hardest things to attaine vnto: for in prosperitie, the secrete enemie is an open frend, and in aduersitie the greatest frend oft prooueth the sorest enemie.

Opere. Workes.

Foure kind of works men ought to vse one to another.
1. To be charitable.
2. To be faithfull.
3. To instruct the ignorant.
4. And euer to honour old age.

Certaine Lacedæmonian Embassadours being sent to Athens, sitting in a sumptuous place prouided for them in the Theater to see certaine playes, espying an old man white headed to stand on his feete, one of them rose out of his seate, and placed the aged man in his roome, saying, the Athenians knew how to giue precepts, but not howe to followe them.

Foure works are most prayse worthie.
1. To make peace.
2. To preserue iustice.
3. To helpe the oppressed.
4. And to ayde a poore man in his businesse.

In Thebes when any priuate dissention grew betwixt neighbours and freends, he that could sette them in peace and vnitie, was honoured with a garlande of Olive, as a recompence of his trauell.

Prudenza. Prudence.

Foure things especially we are taught by prudence.
1. To remember things past.
2. To dispose things present.
3. To prouide for things to come.
4. And to iudge those which are in doubt

In these foure is comprehended the perfect course of mans life: for (saith Zenophon in his Oeconomica,) a man must remember things past, that what he hath done well he may immitate, and what ill, hee may feare to commit the like: he must sette in order thinges present, to keepe that he hath gotten, and to prevent penurie, prouide for the time that is to come.

Foure things make a man wise.
1. Studie.
2. Experience.
3. Nightly consideration.
4. And immitation of the wise.

Foure things belong to a wise man.
1. To live ordinately.
2. To get riches honestly.
3. To follow others rightly.
4. And to moderate himselfe.

Learning and experience telleth vs, that an ordinate life, measured by the true proportion of equitie, cannot be founde but in wise men: for to obserue the meane betweene two extremities, is a poynt of great prudence.

Foure sorts of men haue neede of great wisedome.
1. The Preacher in his doctrine.
2. The Judge in his sentence.
3. The Phisition in his patient.
4. And ỹ rich man in his treasure.

There

There was none admitted in Athens to the calling of a Judge, before he was olde, that experience e many yeres might be a warrant of his wisedome: so deceitfull sayth Solon are the allurements of riches, that he had neede of great wisedome which is not abused with their vanities.

Padre. A father.

Foure are the duties that a father oweth to his son.
1. To instruct him in the Sciences.
2. To learne him good manners.
3. To hold him in obedience.
4. And to nourish him moderatelie.

So carefull was the Senate of Rome for the instruction of children, that such fathers as were negligent in instructing them, were fined by the Censors in a great summe, and lost their freedome in the Cittie. Cato Vticensis held his sonne in such obedience, that he caused him to be banished Rome, for breaking a pytcher which a maid carried full of water in her hand.

Prelato. A Prelate or Priest.

Foure things doe belong as necessarie to a Priest.
1. Residence in his Ministrie.
2. Honestie in his manners.
3. Care of his flocke.
4. And hospitalitie.

Paule writing vnto Timothie, handleth this matter at large, to whose censure I refer the courteous Reader.

Parlare. Speaking or speech.

Foure things belong to him that hath to speake.
1. To premeditate what he will say.
2. To consider wel to whom he speaketh.
3. To note the time and place.
4. And to pronounce his wordes distinctlie.

When Phillip the Macædonian sent Embassadours to Athens, Demosthenes bæing appointed by the consent of the Senate to aunswere them, was found the night before in great consultation with himselfe: and beeing demaunded why he was so solitarie, and so perplexed in his minde, knowest thou not, quoth hee, I must to morrowe talke with the Embassadours of Phillip?

Pace. Peace.

Foure effects that procæde frō peace.
1. It increaseth a Cittie.
2. Breedeth store of victuall.
3. Heapeth vp riches.
4. And maketh merry Cittizens.

Tullie thought so well of peace, that hee had oft this saying in his mouth: *Iniustissima pax, iustissimo bello est anteferenda*, that the most iniust peace, was to be preferred before most iust warre: Zeno at his death being demaunded by his Schollers, what nowe he would crave of the Gods, this quoth he, that my frēnds may liue vertuously, and the Common-wealth may florish with peace.

Foure things are necessarie for him that obserueth peace.
1. Not to defraude any man.
2. To vse patience.
3. To maintaine league.
4. And in euery thing to vse iustice.

Want of performance of iustice by the Senatours, made many & sundry breaches in Rome, of peace breeding ciuill mutinies and discorde, for those which were wronged and iniuried, in the time of Catelyne prooued his confederates.

Penuria. Penurie or want.

Foure sorts of men fall into penurie.
1. The prodigall.
2. The glutton.
3. The olde man.
4. And he that delighteth in strife.

Dissenti-

The Royall Exchange.

Dissention and discord is as a Moath that eateth and consumeth riches, and prodigalitie is a vice that ruinateth Monarchies.

Pericolo. Perrill.

Foure sorts of men put their companions in daunger.
1. He that is in punishment.
2. He that is afflicted in his iourney
3. He that walketh in dignitie.
4. And he that loseth a battaile.

Cicero clyming by his wisedome and eloquence vnto promotion, walking in the slypperie path of dignitie, no sooner fell in disgrace, but all those of his alliance or affinitie, were in great perrill and danger: insomuch that his sonne in Lawe Dolobella, sequestred himselfe from Rome to avoide imminent daungers.

Foure things are perrilous.
1. To liue vnder a Tyrant.
2. To trust in the wind.
3. To fight in warre.
4. And to company with a fole.

When one of the thirtie Tyrants told Socrates, that it was dangerous for him to macerat his bodie so much with fasting, nay quoth Socrates, but it is dangerous for a man to liue vnder a Tyrant. Diogenes seeing a Captaine of Alexanders talking with a fowlish man, bad hym take heede: why is there any danger quoth the Captain, yea quoth Diogenes, if thou cõpany long with that man.

Pouerta. Pouertie.

Foure Artes do impouerish a man.
1. Grammer.
2. Logicke.
3. Arithmeticke.
4. And Geometrie.

By this, the Author meaneth as I gesse, that all liberall Artes decay, that deuotion towardes learning is

told, and that it is the poorest condition to be a Scholler, all Artes sayling but Diuinitie, Law, and Phisicke, the one profiting the soule, the second the purse, the third the bodie.

Foure things make a man poore.
1. A woman.
2. Gaming.
3. Ill cõpanie.
4. And strife.

Or thus
1. To stand idle.
2. Reuenge.
3. Gluttonie.
4. And to liue beyond a mans boundes.

These are foure notable vices, which bring bothe health and wealth to confusion.

Peccato. Sinne.

Foure sinnes in man most detestablie wicked.
1. To kill a mans neighbour without cause.
2. To speake euil of any man.
3. To defraude vniustlie.
4. And to offer causeless iniurie.

Pregato. Prayer or intreatie.

Foure things he ought to consider that is intreated.
1. What he is by whom he is intreated.
2. For what cause he is intreated.
3. What shall folow if he dow graunt.
4. And what may happen if he dow not graunt.

Presenti. Presents or gifts.

Foure things doe presents procure.
1. They driue away the couetous.
2. They couer faultes.
3. Increase nobilitie.
4. And choake an enemie.

Therefore dyd Lycurgus forbid any that bore office in the Cittie, to take any presents, because, quoth he, they cloake

cloake offences and mittigate punishments. When the Ciuill warre was most hote betweene Cæsar and Pompey, Pompey sent presents vnto Cæsar, which when the Monarche saw, he vttered these wordes, now that Pompey seeth fortune faile him in the wars, he seekes to conquer his enemie in bountie.

Perfettione. Perfection.

Foure thinges do bring a worke to perfection.
1. The knowledge of Artes.
2. The imitation of wise mē.
3. The képing of custome.
4. And a gratious pronuntiation.

Penitente. A repentant.

Foure things are necessary to him that repenteth.
1. Confession of mouth.
2. Contrition of hart.
3. Satis-faction by works.
4. And to continue in well doing.

The Pharisie in the Gospell had confession of mouth, but the Publicane had contrition of heart: for not euerie one that cryeth Lord, Lord, shall enter into the kingdom of heauen, but he saith Christ that doth the will of my father, which is in heauen.

Prezzo inestimabile. Inestimable price.

Foure things are so great as they cannot be valued.
1. Knowledge.
2. Health.
3. Manners.
4. And vertue.

Popolari. The Common people.

Foure things do delight the Common people.
1. Want and defect of Artes.
2. Cheapenesse of victuailes.
3. The oppression of Nobilitie.
4. And desire of noueltie.

Héere

The Royall Exchange.

Héere is made a right perfect and absolute description of the faultes that raigne in the mindes of the populer sorte: for not séeing into the profit that ryseth to ỳ Common-wealth by the knowledge of the liberall Sciences, they hold learning and learned men in contempt, counting nothing necessarie, but what is mecanicall, whereof it is truelie sayd: *Scientia non habet inimicum præter ignorantem:* againe, they brooke not the Nobilitie, as impatient of superiours, and as men wishing euery Common-wealth were a Democracie, striue to be Lords themselues, ayming at such desires by enuie. Desirous they are of change, both of Magistrates and of Lawes, as contented with nothing but fonde and noueltie.

Re. A king.

There are foure things glorious in a King.

1. To rule his Subiects with fatherlie care.
2. To get frendes with his deserts.
3. To be affable to suters.
4. And to vse iustice with clemencie.

These foure things were found to be in ỳ good Emperor Tyrus, for he was in his gouernment, tender ouer his subiects as the father ouer his children: so that in the warres he preferred the life of one Romane, before the death of a hundred enemies: he gotte him many frends by his vertues, and counted not that day amongst the number of his yéeres, wherein he had not giuen some benefit, or graunted some suite.

Ringiouenire. To wexe young.

Foure things do were young in an olde man.

1. The hart.
2. Wanitie.
3. The tongue.
4. And concupiscence.

Religioso

The Royall Exchange.

Religioso ſuddito. A religious ſubiect.

There are foure things belonging to a religious Subiect.
1. To attend vpõ his Office.
2. To obey the Biſhops.
3. To flée idlenes.
4. And to giue himſelfe to prayer.

Rettore. A Ruler.

Foure things are neceſſarie in a Ruler.
1. Experience in affayres.
2. Loue towards his ſubiects.
3. Conſtancie in his actions.
4. And iuſtice in euery thing.

Codrus bare ſuch loue to his Subiects, that when it was ſette downe by the Oracle, that his men ſhoulde be diſcomfited vnleſſe he were ſlaine, he put himſelf into the apparrell of a baſe Souldiour, and got him to the enemies Campe, where quarrelling with one of the Scowtes, hee was ſlayne, and ſo preferred death before the loſſe of his ſubiects.

Foure things doo belong to him that is a Ruler, and yet ſubiect to an other.
1. To obey his ſuperior in things Lawfull.
2. To prouide for the weals of the Common-wealth.
3. To aduaunce the good.
4. To beate doowne the wicked.

Such were the Tribunes and Triumuirs, the Queſtors, Cenzors, and Odiles in Rome, which ruled among the people, and yet were all ſubiect to the Senate, whom they obeyed with all reuerence: ſo by their obedience drawing the Common people to the like ſubmiſſion: prouiding carefully in their ſeuerall Offices for the Cõmonwealth.

Robba. Wealth.

Foure things take away a mans wealth vpon the suddaine.
1. Fyer.
2. A Tyrant.
3. A tempest.
4. And an Armie, or Enemie.

Antisthenes liuing in Athens, vnder the gouernment of the thirtie Tyrants, no sooner became Auditor to Philosophie but he gaue away all his wealth and substaunce, and béeing demaunded why he did so, made this answer, I had rather be counted a Philosopher for contemning riches, then be thought vnhappie in hauing them taken awaie by Tyrants.

There are foure things which depriues a man of his substaunce.
1. Water.
2. Gluttonie.
3. Gaming.
4. And lecherie.

Diogenes, séeing a bull of sale sette on a gluttonous mans doore, sayd, I thought that thys house would surfet so long, that at last hee woulde spue out his Maister, thinking that gluttonie and superfluitie of fare, had wasted his substaunce. Wee reade in the Gospell, that the prodigall and wanton disposition of the vnrulie Sonne, brought him to goe naked and poore, wasted his patrimonie, and consumed all that wealth which his father had bestowed vpon him.

Superbia. Pryde.

Foure things procéede from pryde.
1. Ingratitude.
2. Oppression of our neighbour.
3. Ill speeche.
4. And dissention.

The proude man taketh such conceit in himselfe, that hee taketh all good turnes that are done him, to come of dutie,

dutie, and therefore is ingratefull, not sparing to speake ill, or to oppresse his neighbour, for that chalenging a superioritie above others in his minde, he thinketh his actions are not to be controlled.

There are four things which make a man proude.
1. Wealth.
2. Power.
3. Dignitie.
4. And parentage.

Foure things abates pride.
1. Povertie.
2. Oppression.
3. Olde age.
4. And sicknes.

Pride beeing (sayth Socrates,) an overweening of a mans selfe, is commonlie a fault in youth, which when consideration and experience hath sifted and layde in the ballance, olde age findeth too light for his humour, and therefore reiecteth it as a follie. Sickneſſe quaileth, and bringeth those sences in defect, which are ỹ very sinewes and force of pryde.

Speranza. Hope.

Foure things proceed from hope.
1. Health of bodie.
2. Quiet of minde.
3. Comfort of labours.
4. And length of life.

Let vs alwaies hope well (sayth Zenocrates) least if that sayle, we proue miserable: for the greefe of our labour, toyle, and industrie is allwaged by hope, which maketh all endevors, though neuer so dangerous, seeme easie.

Seruire. To serue.

Foure things do make a man to serue.
1. Feare.
2. Loue of gayne.
3. To be marked.
4. And ambition.

Seruile mindes that feare the frowne of their Superiours, are glad to become seruaunts, by such obedience and humilitie seeking to please: and so forceable is the desire of gaine, as it oft times metamorphiseth a frée mind into a slauish condition, and therefore did Perennius serue Commodus the Emperour, because hee was ambitious, and aspired to the Empire.

Foure things do appertaine to a Seruaunt.
1. Carefulnesse in seruice.
2. Willingnesse to do what he is commaunded.
3. Affabilitie in speech.
4. And myth ioyned with hys labour.

Whereupon an olde English distiche.

A seruaunt that is diligent honest and good.
Must sing at his worke like a bird in the wood.

Foure things make a man seruile.
1. A flattering & pleasant tongue.
2. Desire of gayne.
3. To receiue presents.
4. And little vnderstanding.

Pompey when he was about to be chosen Consull, sent presents to Cato, which hee refusing, willed the Messenger to say to Pompey, that he should take againe his gyft, for he would speake in his behalfe as a frée-man, not as a seruaunt, alluding to the French prouerbe.

Chi d'altrui preud,
Subiect se rend.

Foure things do belong to a handmayde.
1. To haue care ouer her mistresse.
2. To be no carrier of newes.
3. To be shamefast.
4. And to do her business with diligence.

As before in the duties of a wife, so I refer this place to the censure of Lodouicus Viues, in the institution of a Christian Woman.

Soldiato. A Souldier.

There are foure things belonging to a Souldiour.
1. Witte.
2. Courage.
3. Money.
4. And liberalitie.

Epaminondas the Theban Captaine, was wont to wish that all Captaines were Philosophers, and al Souldiers learned: he appointed none to any great Office that was not passing wise, and somewhat skilfull in the liberall Sciences: and of such courage he was, that fighting a battaile to the vttermost, being wounded to death, hee would not out of the field, till newes was brought him that his Souldiers had won the victorie.

Sommessione. Submission.

Foure sorts of men do well to hold other in submission.
1. A king his subiects.
2. A father his children.
3. Husbands their wiues.
4. Maisters their scholers

Stimolo all delitto. A prick vnto sinne.

There are foure things do prick a man forward to sinne.
1. Anger.
2. Necessitie.
3. Hate.
4. And conetousnes.

Durum necessitatis telum, the sting of necessity is sore, and therefore it is saye to be without Lawe, as prescribed within no certaine limittes. Necessitie forced the Lichians to inuent gaming. Necessitie forced the inhabitants of Thebes to breake the league, otherwise they had been ruinated by famine.

Secretezza inutile. Secrecie vnprofitable.

There are foure things which do little profit being kept secrete.
1. Rewmes.
2. Power.
3. Knowledge.
4. And eloquence.

Appolonius Tianęus a Pythagorian Philosopher, being demaunded wherein a man did bothe hinder himselfe and other: in hyding (quoth he) of knowledge, which reason mooued Plutarch greatly to inueigh against Neocles the brother of Epycurus, for setting downe to his disciples this principle, (hide thy life) as counting him an enemie to man, that would obscure knowledge.

Sensō.	Sence.
Foure things do sharpen the sense.	1. Desire to profit.
	2. Necessary consideration.
	3. Cōference with wise mē.
	4. And the occasion of a benefite.

Marcus Aurelius the Emperour beeing verie old, and yet of verie quicke memorie, beeing demaunded on a time how beeing so farre in yeeres his senses were fresh, made this aunswer, as a knife is kept bright from rust by scowring, so are the senses preserued by reading & conference.

There are foure senses necessarie aboue the rest to man.	1. Seeing.
	2. Hearing.
	3. Touching.
	4. And talking.

Fours things do greatlie dull the senses.	1. Delight in women.
	2. Cruell aduersitie.
	3. Oppression through famine
	4. And too much prosperitie.

Plato admitted no Auditour in his Academie, but such as while they were his schollers woulde abstaine frō women: for he was wont to say, that the greatest enemie to the memorie, was venerie. Aduersitie so troubleth the heade, which is the seate of the sences, with cares, as by continuall raminating of thoughts, it wearieth out the senses with yrkesomnesse. And prosperitie so puffeth vppe

the

the minde with pride, that it maketh a man not onelie to defect in his senses, but euen to forget himselfe.

Scienza. Knowledge.

There are foure things which first brought in knowledge.

1. The love of vaine glorie.
2. Delight to reade.
3. Desire to gaine.
4. And Diuine inspiration.

Wys reported that the Liberall Sciences were first drawne into forme by Hermes Tresmegistus, who therefore the Poets tyteled with the name of Mercurie, calling him the Messenger of the Gods, meaning by that Ænigmatical fiction, that he attained to such knowledge by some diuine inspiration.

Sauio. A wise man.

Foure things found not wel in the mouth of a wiseman.

1. To extoll baze things.
2. Not to prayse that is prayse worthy.
3. To contrary in vnknowen things him that is skilfull.
4. And to strive with his neighbour for things impertinent.

Erasmus in his Chiliads calleth thys foolish strife betweene Neighbours, *Pro lana Caprina rixare*, to stryue for Goates hayre, to make a question of that which gotten or lost, redoundeth to small profit or disprofit.

Sanita. Health.

Foure things are hurtfull vnto health.

1. Inordinate vse of women.
2. Superfluitie of meates.
3. Too much colde.
4. And too much labour.

Although

Although we are commaunded by the learned Philitions, to accustome our bodies to labour, and that Tully in hys Epistles to his freende Atticus, and his fræman Tyro, willeth them for their health to vse exercise, yet excesse in every thing being a vice, causeth too much labor greatlie to weaken the bodie.

Stato.	State.
By foure things a man may come to good estate.	1. By doing well. 2. By vsing loyaltie. 3. By saying trueth. 4. By thinking no vile things.

Agathocles béeing a Potters sonne, and preferred to the dignitie of a king, béeing demaunded merrily by one of his frendes, by what meanes he aspired to such preferment, aunswered, by thinking honorably, and speaking the trueth.

Temperanza.	Temperaunce.
Of foure things Temperance doth admonish vs,	1. To cut off superfluitie. 2. To bridle desires. 3. To abstaine from vnlawfull things. 4. And to banish al vaine delights.

Socrates was a Philosopher of so great temperaunce, that going into the market, and séeing many things there of great price, said, O God, howe many thinges be there that I neede not.

Traditore.	A Traytor.
Four things are to be noted in a traytour.	1. Most sweete hony in his mouth to deceiue. 2. Deadly gall in his hart to betray. 3. A fayned laughter in his countenance to intrap. 4. A mortall effect in a fained action.

Synon

The Royall Exchange.

Synon, as Virgil makes mention in his Æneiodos, when he went about to betray the Cittie of Troy, had sorrow in his tongue, and treason in his hart: Iudas simpled and kist Christ when he betrayed him: *Amo Proditionem* (saith Phillip,) not *proditorem*, the Traytor may be flattered, not loued; looked to, but not trusted.

Terra. The earth.

There are foure things which the earth grudgeth to beare.

1. A slaue that hath rule.
2. A fools that is rich.
3. A woman that is odious, and yet married.
4. And a seruant that is heyr to her Mistresse.

Of this reade more in the Prouerbs of Salomon, and the booke of Wisedome.

Tedio. Tediousnes.

Foure things are very tedious and toylesome.

1. Rayne in the day time.
2. Too much talke.
3. Winde in the spring.
4. And affliction w̄ labour.

Aristotle hearing a babling fellowe tell a long tale, and being demaunded how he liked it, went presently and layde him downe vpon his bed, giuing thē to vnderstande by this, that it was vkesome and tedious.

Tyranno. A Tyrant.

Foure things doth a Tyrant alwaies.

1. He destroyeth the good.
2. He driueth away poore men.
3. He aduaunceth the wicked.
4. And suppresseth vertue.

Heliogabalus after hee was possessed of the Empire, sought straight the ouerthrow of such as were vertuous, and preferred to dignitie, bawdes, gluttons, and such like.

Foure things do oppresse a Tyrant.
1. Want of victuales.
2. Too much oppression.
3. To attempt warre.
4. And to abandon iustice.

Foure Tyrants haue beene more cruell then any other.
1. Herod.
2. Attyla.
3. Nero.
4. Esselynus.

Foure things deceine a Tyrant, in thinking he hath ỹ which hee hath not.
1. The fauour of the people.
2. Nobilitie of fame.
3. Abundance of riches.
4. And will to rule.

A Tyrant causeth foure effects.
1. Hee causeth dissention amongst the Cittizens.
2. Oppresseth thẽ which are wise.
3. Spoyleth the rich.
4. And pulleth downe the mighty.

Four things hinder the rule of a Tyrant.
1. Concorde of Cittizens.
2. Store of rich men.
3. The foresight of the wise.
4. And the courage of the mightie.

Foure things doe increase with the life of a Tyrant.
1. The seueritie of his actions.
2. The flying of pryde.
3. The affliction of his subiects.
4. And the disdaine of his nobles.

Four customes vsuall in a Tyrant.
1. To be headlong in cruel actiõs.
2. To be impatient in hearing.
3. To wyll that all things come from him.
4. To bee reprehended of no man.

Foure things are profitable for the subiect of a tyrant.
1. To honour the mightie.
2. Not to offend any man.
3. To speake little.
4. And liue solitarie.

Utilita. Profit.

Foure things are profitable before the diede.
1. To examine the beginning.
2. To consider the midst.
3. To fore-see the end.
4. And to aske counsaile of a wise man.

In all the actions of humaine life, saith Periander, if thou fore-see what thou takest in hande, thou shalt not greatly erre, (*principiis obsta,*) stoppe at the beginning, and there consider what it is thou dost attempt, least time being let slip, thou finde she is balde behinde. Amongst the darke precepts of Pythagoras, this was one (*Dimidium plus toto,*) the halfe is more then the whole: meaning hereby, that he which well weigheth the first halfe of his action, hath done more then if he performed all, inconsidered. Remember the ende (saith the wise-man) and thou shalt neuer do amisse. For the small euents foreseene, hardlie are any diedes bitten with repentaunce.

Vecchiezza. Old age.

Foure things do spring from olde age.
1. The defect of the senses.
2. Cruell couetousnesse.
3. Want of strength.
4. And vaine ostentation.

There is no sinne but weareth awey by time, couetousnes only excepted for adulterie ceaseth, when Nature sayleth, Gluttonie abateth by the weaknes of ỹ stomack, Wrath and Enuie are the fruites of choller, and therfore not predominant in olde age, but Couetousnes neuer forsaketh a man, but sleepeth with him in his graue.

Foure things olde men do.
1. Giue holesome counsaile.
2. Reach coldly to him which demaundeth.
3. Prayse things past.
4. And accuse things and time present.

Olde men, (saith Sir Iefferie Chawcer,) are then in their right vaine, when they haue *In diebus illis* in their mouth: telling what passed long agoe, what warres they haue seene, what charitie, what cheapenes of victuals, alwaies blaming the time present, though neuer so fruitful.

Foure things do belong vnto olde men.
1. To speake profitablie.
2. To counsayle.
3. To set enemies at concorde.
4. And to instruct them which are ignorant.

Zeno the Stoick beeing weeren olde, was demaunded of certaine Lacedæmonian Embassadours nowe that he had giuen ouer his Scholliers, what he did practise in his age. I nowe (quoth hee) giue good counsaile, and seeke to pacifie dissentions.

Vergogna. Shame.

Foure things are the efficients of shame.
1. The increase of want.
2. To receiue a iourney.
3. To intreate others.
4. And to be driuen from the multitude.

There is nothing that maketh a man more ashamed, then when he hath beene rich to be oppressed with want, and to craue that of others, which before time his ability hath serued him to giue: which Alcibiades found true in his banishment, for seeing one of his Countrimen in necessitie, and he not able to releeue him, he sighed and said, I am ashamed that I haue lined thus long.

Foure things driue away shame.
1. Little knowledge.
2. Heaping vp of riches.
3. Excessiue power.
4. And pride in Science.

The foole (saith Ecclesiastes) so delighteth in his folly, as he regardeth not shame, and hee that is miserable

ſayth Eroſtratus, preferreth gaines before honeſtie, and is not aſhamed to get by what ſhifter meanes ſo euer.

Foure ſorts of men muſt not be ſhamefaſt.
1. Players.
2. Coloners.
3. Flatterers.
4. And beggers.

Vdito. Hearing.

Foure things doo delight the hearing.
1. A ſweete voyce.
2. An eloquent tongue.
3. A pleaſant murmur.
4. And an honeſt ſute.

Träian the Emperour tooke ſuch a delight in hearing the goods ſutes and complaints of his ſubiects, that it is reported of him, he neuer denyed any mans ſute that was lawfull and honeſt.

Vitio. A vice.

Foure vices are more heynous then any other.
1. To denie God.
2. To betray our Country.
3. Wilful murther.
4. And to deceiue a mans companion.

So greeuous a vice is this deteſtable ſin of Atheiſme, eſpecially when a Chriſtian through obſtinacie denies his God, as it is not to be named amongſt men. Sultan Solyman, hauing the Ile of Melyta betrayed into his handes by a Chriſtian, called Byzellius, to ſhewe howe hee did eſteeme of him that betrayed his Country, no ſooner had the Traytor in his poſſeſſion, but he keyed him quicke, as a man vnfit for the company of men.

Foure things doo couer vices.
1. Bountie in ſpending.
2. Affabilitie in ſpeech.
3. Honeſtie in manners.
4. And ſubtiltie in workes.

They which be vicious and rich, saith Epictetus, couer their faultes with their treasure. There is nothing saith Clitobulus, that more eclipseth the sight, then the colour of gold and courteous language, for long was it ere the conspiracies of Catelyne could be discouered, he was so plausible a man among the Romaines. Cicero in his Philippica, against Anthonie hath these wordes: hadst thou not couered thy gluttonies with hospitalitie, and thy ryot with giuing to the poore, long ere this had thy vicious life béene manifested vnto the people.

Foure punishments follow the adulterers vice. Eyther
1. Streame pouertie.
2. Suddaine death.
3. Shame before a Iudge.
4. And losse of a member.

Quatuor impurus pœnis plectetur adulter.
Aut hic pauper erit aut hic subito morietur.
Aut cadit in causam qua debet iudice vinci,
Aut aliquod membrum casu vel crimine perdet.

Verita. Trueth.

Foure things do manifest the trueth.
1. Sight.
2. Touching.
3. A true witnesse.
4. And talking.

Although we commonly preferre sight for the surest sence, yet Aristotle in his Booke De sensibili et sensato, sayth, that of all the senses, it easeliest and soonest is deceiued, by the meanes of the disparitie, and apparence of sundry obiects, or hauing the intermedium proportioned with too long a space.

Foure things darken trueth.
1. Feare.
2. Loue.
3. Hate.
4. Gaine.

Vita.

Vita. Lyfe.

Four things do prolong a mans life.
1. To liue soberlie.
2. To dwell with frends.
3. A holesome scituation.
4. A quiet and a merry mind.

Nestor, who as Homer and other Historiographers do report, liued three ages, beeing demaunded by Agamemnon what was the causes of his so long life, aunswered, the first or primarie cause was the decrees of the Gods, the second, frugalitie in dyet, want of care and of melancholie. If you will die olde, (sayth Hermogenes, lyue not in Law-places, eschew delicates, and spend thy idle time in honest and merry companie.

Vso. Vse.

Foure things cannot be well attayned vnto without vse.
1. The knowledge of Grammer.
2. To wryte fayrer.
3. To preache well.
4. And to make verses.

FINIS.